

THE Voyages & Travels

OF
Sir John Mandevile, Knight.

Wherein is set down the Way to the *Holy Land*, and to
Hierusalem: As also to the Lands of the Great *Cadme*,
and of *Prestor John*: to *Inde*, and divers other
Countries: Together with many and
strange Marvels therein.

Mandeville (Sir J.) R



LONDON,

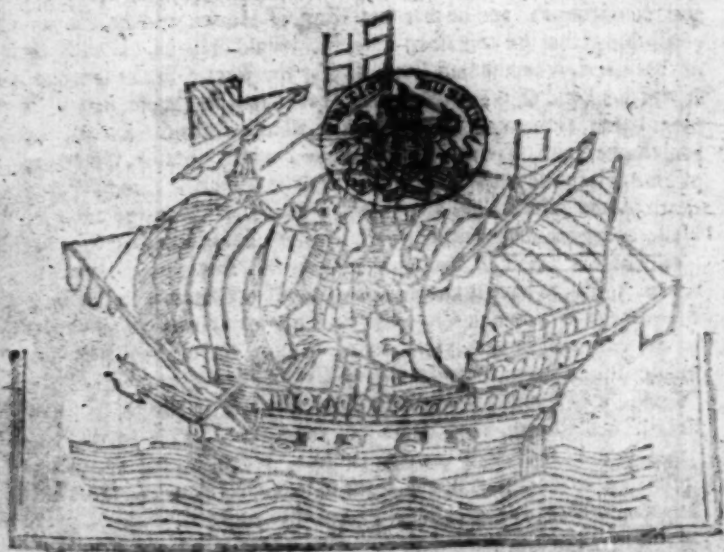
Printed for Andrew Crooke, 1670.

Voyages & Travels

OF

Sir John Mandeville, Knight.

Wherein is set down the Way to the Holy Land, and to
the Indies; as also the Land of the Great Canes,
and of other Jobs; to wit, and divers other
Countries: Together with many and
strange Marvels therein.



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THE PREFACE.

Here beginneth a short Treatise of Sir John Mandevile, Knight (who was born in England, in the Town of Saint Albans) that speaketh of the Wayes to Hierusalem, to Inde, and to the great Caane, and Prester-Johns Land, and to many other Countreys, and also of many marvels that are in the Holy Land.

FOrasmuch as the Land beyond the Sea, that is, the Holy Land, which some call the Land of Behest, or Promise, among all other Lands is most worthy. In that Land it pleased our Lord to take flesh and blood of the Virgin Mary, and to traverse that Land, with his own feet, and there he did many Miracles, Preach and Teach the Faith, and the Law of Christian men, as unto his Children; and there did suffer many reproofs and scorns for us: and he that was King of Heaven and Earth, and of all things that are contained in them, would only be called King of that Land, when he said, *I am King of the Jews*: For at that time it was the Land of the *Jews*: and that Land he choose before all other Lands, as the most worthy part of all the World. And as the Philosopher saith, *Virtus rerum in medio consistit*; that is, the vertue of things is in the midst. In that Land he led his life and suffered death of the *Jews* for us, to save and deliver us from the pains of Hell, and from death without end, the which was ordained to us for the sin of our Father *Adam*, and our own sins also. For he that will do any thing, to have it known openly, will proclaim it in the middle place of a Town or City, so that it may be known to all parties of the City: So he that was King of Glory, and of all the World, would suffer death for us at *Hierusalem*, which is the midst of the World, that it might be known to all Nations of the World how dear he bought man. Ah dear God! what love had He to his Subjects, that when he had done no trespass, would for his Trespassors suffer death? Right well ought men to love, worship, and serve such a Lord, and praise such an Holy Land that brought forth a Lord of such Fruit, through the which each man is saved if it be not his own fault. This is that Land prepared for an Heritage to us: and in that Land would he die as seized, to leave it to his Children. For the which each good Christian man that may and hath wherewith, should strengthen

THE PREFACE

strengthen him for to conquer his right Heritage, and purchase it out of evil peoples hands; for we are called Christian men of Christ our Father, and if we be the right Children of Christ, we ought to challenge the Heritage that our Father left us, and take it out of strange mens hands. But now Pride, Covetousness, and Envy, have so enflamed the hearts of the Lords of the World, that they are more busie to disinherit their Neighbours, then to challenge or conquer their right Heritage aforesaid. And the common people that would put their bodies for to Conquer this Heritage, they may not do it without Lords: for assembling of the people without a chief Lord, is as a Flock of Sheep without a Shepherd, the which depart aonder, and wot not whither they do go. But would God the worldly Lords were at a good accord, and with other of their common people would take this Holy Voyage over Sea. I trust well, that within a little time our right Heritage before said would be recovered and put in the hands of the right Heirs of Jesus Christ.

Now forasmuch as it is a long time since there was any general Passage thither, and that many men desire to hear the description of the Holy Land, I will declare it.

I, *John Mandrille*, Knight, who was born in England in the Town of Saint Albans, passed the Sea in the year One thousand Three hundred thirty two, on Saint Michaels day; and there remained long time, and went through many Lands, and many Provinces, Kingdoms, and Isles, and have passed through *Turky*, and through *Armenia* the Little and Great, through *Tariary*, *Sury*, *Araby*, *Egypt*, the High and the Low, through *Liby*, *Chalde*, and a great part of *Aschiepe*, through *Amazony*, through *Inde* the Less and the More, and through many other Isles which are about *Inde*, where many people dwell of divers shapes. Of the men of which Lands and Isles, I shall speak plainly, and I shall declare part of the things I have seen.

For them that will visit the holy City of *Hierusalem*, and the places that are thereabout; I will tell the right way that they shall hold thither; for I have ridden it, and passed it with good observation.

Farewell.

The

**The Voyages and Travels
of Sir John Mandevile
KNIGHT.**

CHAP. I.

**A Description of the Way to Hierusalem on Horse,
on Foot, or by Sea.**



That will Travel to Hierusalem, may
go many ways, both by Sea and Land,
after the Countrey that he cometh
from. And think not, kind Reader, I
will tell all the Towns, Cities and
Castles that men shall passe by, going,
for then should I make too long a
Tale, but only the most principal
Countreys, Cities and Towns that
men shall go by and throughto go
the right way.

First, if a man come from the West side of the World, as
England, Ireland, Wales, Scotland, and Norway, he may if he will
go throughto Almain, and throughto the Kingdome of Hungary, which
thing is a mighty Lord, and holdeth many Lands and great:
for he holdeth the land of Hungary, Savoy, Cambray, a great part
of the Kingdome of Russia, and reacheth to the land of Millain,
and marcheth on to Cyprus. And men must passe then throughto
the land of Hungary, and throughto the City that men call Capa-
nary, and neer the Castle of Nurburgh, and by the Isle Torne,
and

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and so by the River of Danuby, that is a great River, and goeth into Almain under the Hills of Lombardy, and it taketh into it forty other Rivers, and runneth throughout Hungary, through Croles and Crochie, and goeth into the Sea so strongly, and with so great might, that the water is fresh thirty miles within the Sea. And afterwards men go to Belgrave, and enter into the Land of Hungary, and there men pass a Bridge of stones that is over the River of Morack, and so pass the Land of Pinleras, and come to Greece, to the City of Sternile, and to the City of Assiapan, that was sometime called Bracke the Noble, and so to Constantinople, that was sometime called Byzantium, and there the Emperoz of Greece hath his Court.



At Constantinople is the fairest Church in the world, and it is called St. Stevens. And before this Church is a gilt Image of Julian the Emperoz, and it is sitting upon an Ox, and holdeth in his hands a round Apple in his hands, and men say there, that it is a token that the Emperoz hath lost a part of his Land, for the Apple is taken out of the Images hand, and sure he hath lost a great part of his Lordship, for he was once sole Emperoz of Rome, of Greece, and of all the parts of Syria, and of the Land of Iudea, in the which Jerusalem is, and of the Land of Egypt, of Persy and Amby, but he hath lost all but Greece, and that he holdeth only. They would put the Apples into the Images hand, but it will not hold it. The other hand he lifteth up against the East, to menace misdoers. This Image standeth upon a Pillar of Marble.



Likewise at Constantinople is the Cross of our Lord, and his Coat without seam, the Spunge and the Reed, with the which the Jews gave our Lord Gall to drink on the Cross; and there is one of the Nails that our Lord was nailed with to the Cross. Some men think that half the Cross of Christ is in Cyprus, in an Abbey of Monks, that men call the Hill of the holy Cross: but it is not so; for the Cross that is in Cyprus is the Cross on the which Dismas the good Thief was hanged: but all men know not that; yet for the getting of the offering, they say, that it is the Cross of our Lord. For ye shall understand, that the Cross of our Lord Jesus Christ was made of four manner of trees, as is apparent by the Verse following:

In Cruce sit Palma, Cedrus, Cypressus, Olivus.



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For the piece that went up right from the Earth into the head, was of Cypress, and the piece that went overthwart, to which his hands were nailed, were Palm; the Rock that stood within the Earth, in which they made a Passage, was of Cedar, and the Table above his Head, on which the Title was written, was of Olive. The Jews made this Cross of these four Woods, for they thought our Lord should have hinged as long as the Cross would last, therefore made they the foot of Cedar, for Cedar will not rot in the earth, nor in water: they thought that the body of Christ would have stunk, therefore they made the piece that went from the earth upwards, of Cypress, so that the smell of his Body should grieve no man that came by: and that overthwart was made of Palm, in signification of Victory: and the Table wherein the Title was, was made of Olive, for it betokeneth peace: as the Story of Noe witnesseth, when the Dove brought the Branch of Olive, it betokened peace made between God and Man.

And ye shall understand that the men that dwell beyond the Sea, say, that the piece of the Cross that was of Cypress, was of the Tree that Adam eat the apple of; for so they find written; They say also, that their Scripture saith, that when Adam was sick he willed his Son Seth, that he should go to Paradise, and pray the Angel that kept Paradise, that he would send him Oyl of the Tree of Mercy, for to annoint him, that he might have health: and Seth went, but the Angel would not let him come at the Gate, but said unto him, that he might not have of the Oyl of mercy, but he gave him three kernels of the same Tree that his Father eat the Apple of, and bade him as soon as his Father was dead, that he should put those kernels under his tongue, and bury him, and he do so: and of these three kernels sprang a tree, and the Angel said, when the tree bare fruit, then should Adam be made whole. And when Seth came again and found his Father dead, he did with the kernels as the Angel commanded him; of which came three trees, whereof a Cross was made that bare good fruit, that is, our Saviour Jesus Christ, through whom Adam, and all that came of him shall be delivered from everlasting death if it be not their own default. This holy Cross had the Jews hid under the Earth in the Rock of the Mount Calvary, and it lay

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there two hundred years and more, as they say, unto the time that St. Elene found it; which St. Elene was the Daughter of Coel King of England, and then was called Britain, and after married to Constantius first Consul, and after Emperour of Rome, who had by her, issue, Constantine the Great, born in England, and afterward Emperour of Rome; which Constantine turned the name of Bizantium into Constantinople: he re-edified that City, and made it the Monarchal Seat of all Europe and Asia minor. Also the Cross was in length eight cubits, and the pierce that went overthwart was three cubits and a half.

A part of the Crown wherewith our Lord was crowned, and one of the Nails, and the Spears head, and many other Reliques, are in France at Paris, in the Kings Chappel, and the Crown lyeth in a Vessel of Chrystal richly decked: for the French King bought those Reliques sometime of the Jewes, to whom the Emperours had laid them to pledge for a great sum of Gold. And though men say that this Crown was of Thornes, ye shall understand that it was of Junkes of the Sea, which be white, and pitche as warpe as Thornes, for I have seen and beheld many times that at Paris, and that



at Constantinople, and they were both made of Junkes of the Sea. And you shall understand that our Lord in that night that he was taken, he was led into a Garden, and there he was examined sharply, and there the Jewes crowned him with a Crown

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Crown of Abbepine branches that grew in the same Garden, and set it on his Head so fast, that the blood run down many places of his visage, Neck, and Shoulders; and thereby the Abbepine hath many vertues; for he that beareth a branch of it about him, no Thunder nor no manner of Tempest may hurt him, nor in the house that it is in, may no evil spirit come, nor in no place where it is. And in that same Garden S. Peter benyfed our Lord thrice And afterward was our Lord led before the Pharisees and Ministers of the Law, into another Garden of Annas, and there he was examined, scourged, and crowned off with tharp Thorne, that men call Barbarenes, that grew in the same Garden, and that hath many vertues. And afterward he was led to a Garden of Caiaphas, and there he was crowned again with Eglantine, and after that he was led to a chamber of Pilate, and there he was crowned, and the Jewes set him in a chair, and clad him in a Mantle of Purple, and then made they a Crown of Houks of the Sea, and there they kneeled to him, and mocked him, saying: Ave Rex Judæorum, that is, Hall King of the Jewes; and of the Crown, half is at Paris, and the other half at Constantinople, the which our Saviour Christ had on his Head, when he was nailed on the cross. And the Spears that the Emperour of Alman had; but the head which was put in his side is at Paris, they say, in the holy Chappel: Likewise, the Emperour of Constantinople saith, that he hath the Spears head, and I have seen his, but it is greater than that at Paris. Also at Constantinople lyeth Saint Anne our Ladies Mother, whom Saint Elene caused to be brought from Jerusalem, and also the Body of St. John Chrysostome, that was Bishop of Constantinople. There lyeth also S. Luke the Evangelist, for his bones were brought from Beibang, where he was buried, and many other Reliques are there: and there is a Vessel of Stone, as it were Marble, which men call Hydrius, that evermore dropeth water, and alleth it self every year once. We shall further know, that Constantinople is a fair city, and well walled, and is three cornered, and here is an Arm of the Sea that men call Hellespont, and some the Bunch at Constantinople, and some the Breach of Saint George: and this water incloseth two parts of the city: and upward to the Sea upon that

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that water was built the great City of Troy, in a fair plain,
but that City was destroyed by the Greeks.

CHAP. II.

Of the Islands of Greece.

A Bont Greece are divers Isles that men call Calabze,
Calcas, Dettico, Thosozia, Pinono, Faxlon, Polo,
Carpate and Lampne: and in this Isle is Mount Athos
that passeth the Clouds. And there are divers speeches,
and many Countries that are obedient to the Emperour of
Constantinople; that is, Thracie, Pincie, Parde, Co-
mage, and many other: Thracie and Macedonie, of which
Alexander was King. In this Country was Aristotle born, in
a City that men call Strageris, a little from the City of
Tragie, and at Strageris is Aristotle buried, and there is an
Altar on his Tomb, where they make a great Feast every
year, as it were a Saint. And upon this Altar the Lords
hold their great Counsels and Assemblies, for they think
that through the Inspiration of God and him, they have
the better Counsel. In this Country are very high Hills:
there is the Hill Olympus, that parteth Macedonie and
Thracie, whose height reacheth to the Clouds. There is
also the Hill Athos, which is so high that the shadow of it
reacheth to Olympus, and it is near threescore and seven-
teen miles between. And above that Hill is an Air so



clear

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clear, that no wind can be felt, neither may any beast like there, the Air is so dry. Some of the Country say, that Philoſophers were wont to go up to the top of those Hills, (holding to their Noſes a Sponge wet with water, because of the dryness of the Air) and in the dust of the Hill write letters with their fingers, which when they came again the next year, they found without any default, even as they had written them the year before; whereby it appeareth that those Hills pass the Clouds to the pure Air.

At Constantinople is the Emperors Palace, which is fair and richly built, and therein is a place for Justice made about with Stages, that every man may well see without blemish of one another. Under these Stages are vaulted Stables for the Emperors Horses, and all the Pillars are of Marble. Within the Church of St. Sophie, an Emperor would have laid the body of his Father when he was dead; and as they made the Grave, they found a Body in the Earth, and upon the Body lay a great Plate of fine Gold and thereupon was written in Hebrew, Greek and Latin Letters, these words, *Jesus Christus nascetur de Virgine Maria, & ego credo in eum*; that is, *Jesus Christ shall be born of the Virgin Mary, and I believe in him*. And the date was, that it lay in the Earth two hundred years before our Lord Jesus Christ was born, and yet is that Plate in the Treasury of the Church; and it is thought that Hermogenes the wise man writ it.

And although the men of that Country be Christians, yet nevertheless they vary from our Faith: for they say, that the holy Ghost proceedeth not from the Son, but from the Father only: neither are they obedient to the Church of Rome, nor to the Pope; but they say, that their Patriarchs have as much power there as the Pope hath at Rome. And therefore Pope John the xiii sent Letters to them, how that Christians should be all one, and that they should be obedient to the Pope; and among others answers, they sent him this for one. *Potentiam tuam summam circa subiectos tuos firmiter credimus. Superbiter tuam sustinere non possumus. Avaritiam tuam satiare non intendimus. Dominus tecum sit, quia Dominus nobiscum est. Vale.* That is, *We believe well, that thy power*

of Sir John Mandeville, Knight:

power is great over the Subjects. We may not suffer the pain. We are not purposed to fulfill the customnes. Our Lord be with thee, for our Lord is with us. Farewel. Other answer might be not have of them. And also they make their Sacrament of the Altar of that Bread, because our Lord made it of that Bread, when he made his Paundy: and on Shrove, Thursday make they their Bread, in token of the Paundy, and they dry it in the Sun, and keep it all the year, and give it to sick men. And they make but one Unction, when they Chyssen chylden, and they annoint no sick men; also they say, there is no purgatory, and that souls shall have neither joy nor pain until the day of Doom.

And they say, that Fornication is no deadly sin, but a kindly thing, and that men and women should wed but once, and whose weddeth more than once, their Chylden are Bastards, and gotten in sin; and their Priests also are Wedded: and they say, that Usury or Simony is no deadly sin, and they sell Benefices of the Church, and so do men of other places; but it is great pity, for now Simony reigneth in the holy Church; God amend it when his will is: and they say, that Laymen should not sing Mass, but on the Saturday, and on the Sunday: and they fast on the Saturday no time in the year, unless it be Christmas or Easter, even. And they suffer no more that is on this side the Greek sea, to sing at their Altars; and if it fall out that one do, then they wash their Altar, without carrying, with holy water; and they say, that there should be but one Mass said at one Altar in a day. And they say, that our Lord did never eat meat, but he made a shew of eating. And also they say, that we sin deadly in shying off our Beards, for the Beard is a token of a man, and a gift of our Lord; and they say, that we sin in eating Beasts that were forbidden in the old Law, as Swine, Hares, and other Beasts.

And this they say, that we sin in eating of flesh on the day before Ashwednesday, and in eating of flesh on the Wednesday, and when we eat Cheefe or Eggs on the Friday: and they curse all those that eat no flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patriarchs, Archbishops and Bishops, and he giveth all the Dignities of Churches, and depytheth them that are unworthy. Al-

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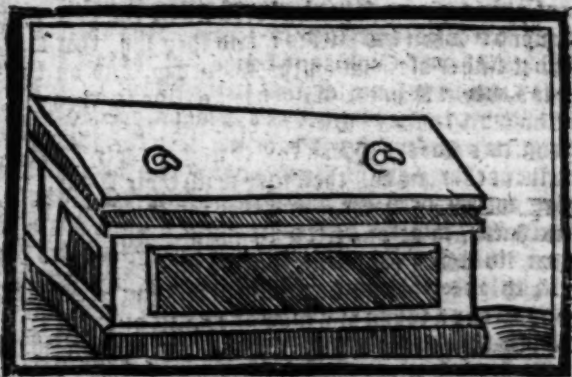
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though it be so, that these touch not any way, nevertheless they shall serue to shew a part of the Customs, Manners, and other Rites of countries; and because this is the first Country distant from the Faith, and opposeth the Faith on this side the sea; therefore haue I set it here, that ye may see the difference between our Faith and theirs: for many men haue great liking to hear Report of strange things.

CHAP. III.

To come again to Constantinople, for to go towards
the Holy Land.

Now come we again so to know the way from Constantinople. He that will go through Turkey, he goeth through the City Sika; and passeth through the Gate of Cheblor, which is very high, and it is a mile and a half from Sika; and who so will, may go by the Breach of Saint George, and by the Greek sea, where Saint Nicholas lyeth.



first, men come to the Isle of Sille, and in that Isle groweth Saffick, upon as small Trees as Palm-trees or Cherry-trees. Thence men go through the Isle of Pathmon, where Saint John the Changelike wrote the Apocalypse. You shall also understand, that when our Lord Jesus Christ dyed, St. John the Changelike was of the age of thirtie two years, and he liued after

of Sir John Mandevile, Knight.

after the Passion of Christ forty three years, and then died. From Pathmos men go to Ephesus, which is a fair city and near to the sea, and there died St. John, and he was buried behind the Altar in a Tomb, and there is a fair Church: for Christ's ans were wont to hold that place. But in the Tomb of Saint John is nothing but Stenna, for his body was translated into Paradise: and the Turks hold now the city, and the Church, and all Asia the less; therefore is Asia the less called Turkey: and you shall understand that Saint John did make his Graves there in his life, and laid himself there being alive; and therefore some say he died not, but that he resteth there until the day of Judgment: and therefore truly there is a great marvel; for men may see there apparently the Earth of the Tomb many times rise and move, as if there were a quick thing under. And from Ephesus men go through many Isles near the sea, unto the city of Pateran; where St. Nicholas was born, and so to Marce, where he by the Grace of God was chosen Bishop: and there is made right good Wine and strong, that men call wine of Marce. From thence men go to the Isle of Crete which the Emperour gave sometime to Jonas. And then men pass through the Isles of Cophis and Lango; of the which Isles Ipoeras was Lord; and some say, that in the Isle of Lango is Ipoeras his Daughter, in the manner of a Dragon, who is an hundred feet long, as men say, for I have not seen her, and they of the Isles call her the Lady of the Country, and she lyeth in an old Castle, and she weeth her self thrice in the year, and she doth no man harm, and she is thus changed from a Damsel to a Dragon, through a Goddess that men call Diana; and some say that she shall dwell so unto the time that a Knight come that is so hardy as to go to her and kiss her mouth; and then she shall turn again to her own kind, and be a woman, and after that she shall not live long. And it is not long since a Knight of the Rhodes, that was hardy and valliant, said that he would kiss her, and when the Dragon began to lift up her head against him, and he saw she was so hideous, he fled away, and the Dragon in her anger bare the Knight to a Rock, and from thence cast him into the Sea.

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clear, that no wind can be felt, neither may any beast like there, the Air is so dry. Some of the Country say, that Philosophers were wont to go up to the top of those Hills, (holding to their Noses a Sponge wet with water, because of the dryness of the Air) and in the dust of the Hill write letters with their fingers, which when they came again the next year, they found without any default, even as they had written them the year before; whereby it appeareth that those Hills pass the Clouds to the pure Air.

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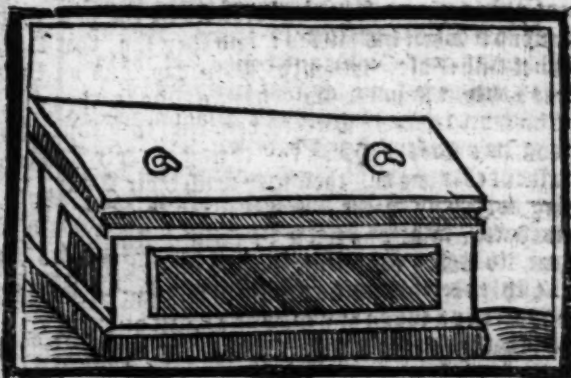
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CHAP. III.

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after

of Sir John Mandevile, Knight.

after the Passion of Christ forty three years, and then died. From Pathmos men go to Ephesim, which is a fair city and near to the sea, and there died St. John, and he was buried behind the Altar in a Tomb, and there is a fair Church: for Christ's ans were wont to hold that place. But in the Tomb of Saint John is nothing but Spawna, for his body was translated into Paradise: and the Turks hold now the city, and the Church, and all Asia the less; therefore is Asia the less called Turkey: and you shall understand that Saint John did make his Grave there in his life, and laid himself there being alive; and therefore some say he died not, but that he resteth there until the day of Judgment: and therefore truly there is a great marvel; for men may see there apparently the Earth of the Tomb many times stir and move, as if there were a quick thing under. And from Ephesim men go through many Isles near the sea, unto the city of Pateran; where St. Nicholas was born, and so to Marca, where he by the Grace of God was chosen Bishop: and there is made right good Wine and Strong, that men call wine of Marca. From thence men go to the Isle of Crete which the Emperoz gave sometime to Jonat. And then men pass through the Isles of Cophis and Lango; of the which Isles Ipoeras was Lord; and some say, that in the Isle of Lango is Ipoeras his Danghter, in the manner of a Dragon, who is an hundred feet long, as men say, for I have not seen her, and they of the Isles call her the Lady of the Country, and she lyeth in an old Castle, and sheweth her self thrice in the year, and she doth no man harm, and she is thus changed from a Damsel to a Dragon, through a Goddess that men call Diana; and some say that she shall dwell so unto the time that a Knight come that is so hardy as to go to her and kiss her mouth; and then she shall turn again to her own kind, and be a woman, and after that she shall not live long. And it is not long since a Knight of the Rhodes, that was hardy and valiant, said that he would kiss her, and when the Dragon began to lift up her head against him, and he saw she was so hideous, he fled away, and the Dragon in her anger bare the Knight to a Rock, and from thence cast him into the Sea.

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CHAP. IV.

Yet of the Dragon.



There was a young man that told us of the Dragon; he went out of a ship, and passed through the Isle till he came to the Castle, and entered into a Cave, and went so long till he found a Chamber, and then he saw a Damself combing her head, and looking in a glass, and she had much Treasure about her, and he thought her to be a common Woman that dwelled there to Lodge men; and as he stood by the Damsel, the Damsel saw the shadow of him in the glass, and she turned towards him, and asked him what he would: and he said, He would be her Paramour or Lemman: and she asked him, if he were a Knight: and he said, No: And she said, then he might not be her Lemman; but she bade him go again to his Fellows, and he made a Knight, and came again on the morrow, and she would come out of the Cave, and then he should kiss her mouth: and she bade him have no dread, for she would do him no harm, although she seemed hideous to him: she said, It was done by Enchantment; for she said, she was not such as he saw her then. Whereupon she said, That if he kissed her, he should have all the Treasure, and be her Lord, and Lord of all those Isles. Then departed he from her, and went to his Fellows to the ship, and they made him Knight, and he came again on the morrow to kiss the Damsel: but when he saw her come out of the Cave in form of a Dragon, he had so great dread that he flew to the ship, and she followed him; and when she saw that he returned not again, she began to cry, as one that had much sorrow, and returned again, and soon after the Knight died: and since might no Knight see her but he died presently. But when a Knight cometh that is so hardy as to kiss her, he shall not die.

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die, but he shall turn that Damfel into her right shape, and shall be Lord of the Country aforesaid.

From thence men go to the Isle of Rhodes; which the Hospitallers held and governed, and that they took beforetime from the Emperoz, and it was wont to be called Collos, and yet the Turks call it Collos: And Saint Paul in his Epistle writeth to them of the Isle Colossenses. This Isle is near one hundred and fourscore miles from Constantinople. And from the Isle of Rhodes men go into Cypres; where are many Vines, that first are red, and after a year they wax all white; and those Vines that are most white, are most pleasant: and as men pass that way, is a place where was wont to be a great city that was called Salathy; for all that Country was lost through the folly of a young man, who had a fair Damfel whom he loved well; and she died suddenly, and was buried in a Tomb of Marble; and for the great love he had to her, he went in a night to her Tomb, and opened it, and went and lay by her; and a while afterward returned home again; and when it came to the end of nine Moones, a voice came to him and said in this manner, as is the next Chapter followeth.

CHAP. V.

Of a young man and his Lemman.

Go unto the Tomb of the same Woman that thou hast
Given by, open it, and behold well that, which thou hast



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begotten on her, and if thou let her go, thou shalt have much harm: and he went and opened the Tomb, and there flew out a Monster right hideous for to see, the which Monster flew about the city and country, and soon after the city and country sunk down. From Rhodes to Cyprus is fiftie hundred miles and more; but man may go to Cyprus, and not come to Rhodes. Cyprus is a good Ile and a great, and there are many good cities. There is an Archbishop at Nichosie, and four other Bishops in the Land. And at Famagost, is one of the best Havens on the sea that is in the World, and there dwell both Christians and Sarazins, and men of all Nations.

In Cyprus is the Hill of the holy cross, and there is the cross of the good Thief Dismas, as I said before; and some think there is half of the Cross of our Lord, but it is not so, and they do wrong that make men believe so. In Cyprus lyeth Saint Simeon, for whom the men of the Country make great solemnity. And in the castle of Amours lyeth the body of Saint Hilarion, and they carefully keep it: and near Famagost was Saint Bernard born.

CHAP. VI.

Of the manner of Hunting in Cyprus.



In Cyprus men hunt with Dampeons, that be like to Leopards, and they hunt wild Beasts right well; and they are somewhat bigger than Lyons, and they take wild Beasts
more

more quickly than Hounds. In Cyprus the custom is, that
 Lords and other men eat upon the Earth, for they make
 Ditches within the earth, all about the Hall, deep to the knee,
 and they Wade them; and when they will eat, they go there,
 into, and sit there. This they do to be more fresh, for that
 Land is hotter then it is here. But at great feasts and for
 strangers, they set Forms and Boards as they do in this
 country, yet they had rather sit on the Earth. From Cyprus
 men may go by land or by sea to Hierusalem; and in a day
 and a night he that hath a good wind may come to the ha-
 ven of Tyre, that now is called Sur, for it is at the entrance
 of Sory. There was some time a fair city of Christians; but
 the Saracins have destroyed the most part thereof, and they
 keep the Haven very carefully, for dread that they have of
 Christians. Men might go right to that haven, and not come
 to Cyprus, but they are glad to go to Cyprus to rest them on
 the Land, or else to buy things needful for their Voyage. Up-
 on the sea-side are many Rubies found; and there is the
 Well that holy Writ speaketh of, fons hortorum, & puteus
 aquarum viventium; that is, the well of Gardens, and Ditch
 of waters living. In this city of Tyre the woman said to our
 Lord, Beatus venter qui te portavit, & ubera quæ sugisti: that
 is, Blessed be the body that bare thee, and the paps which
 gave thee suck. And there our Lord forgave the woman of Ca-
 naan her sins; and there also in that place was the Stone on
 which our Lord sate and preached; and on the same Stone
 was founded the Church of St. Saviour. Upon the sea is the
 city of Saphen, Sarop, or Sidon; and there was the dwelling
 of Jonas the Prophet; and there by Elias the Prophet raised
 the Widow's Son. Fifte miles from Saphen is the city of Sidon,
 of which city Dido (that was Aeneas wife after the destruction
 of Troy) was Queen: she founded the city of Carthage in
 Africk, which now is called Didonart. And in the city of Tyre
 reigned Achilles the father of Dido; and a mile from Sidon
 is Beruth, and from Beruth to Sardena is thre days journey, and
 from Sardena to the mles to Damasc.

CHAP. VII.

Of the Haven called Jaffe.

VWho will go longer on the sea, and come near to Hierusalem, he must go from Cyprus by sea to the Port called Jaffe, for that is the next Haven to Hierusalem: for from that Haven is but one days journey and a half to Hierusalem; and that Haven is called Jaffe, and the Town Aske, after one of Noes Sons, that was called Japheth, who founded it: but now it is called Joppa. And ye shall understand that it is the oldest Town of the World; for it was made before Noes Flood, and there be the bones of a Giants wife, that be forty foot long.

CHAP. VIII.

Of the Haven of Tyre.

And who arriveth at the first Haven of Tyre, or of Hury before said, may go by Land if he will to Hierusalem, and then he goeth to the city of Acon in one day, that was called Tholomava; and was before time inhabited by Christians. It stands in the sea; and is from Venice by sea two thousand and fourscore miles of Lombardy, and from Calabria or Sicily is to Acon one thousand three hundred miles of Lombardy.

CHAP. IX.

Of the Hill Carme.

And the Isle of Crete is right in the mid-way: and beside the city of Acon toward the sea some eight hundred furlongs on the right hand towards the South, is the Hill Carme, where dwells the Prophet Elias, and there was the Order of Carmes first founded. This Hill is neither great nor high, and at the foot thereof hath formerly been a Christian city called Casaphus, for Casaphus founded it; but it is now wholly wasted. At the West side of the Hill is a Town that men call Daffre, and it is built upon another Hill. There Saint James and Saint John were born; in memory of whom is a fair Church built. And from Tholomava now called

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called Acon, to a great Hill that men call Ekelt de Tyrées, is an hundred furlongs; and besides the City of Acon runneth a little River that men call Belton; and there near is the Fosse of Minor, all round, that is an hundred cubits of Castments broad; and it is all full of Gravel clear shining; wherof men make clear white Glais; and men come from far countries by ship, and by land with carts, to take of the gravel: and if there be never so much taken thereof one day, on the morrow it is as full again as ever it was, which is a great marvel; and there is always a wind in the Fosse that stirs up



the gravel. And if a man put therein any mettall, as soon as it is therein it turneth glais: the glais that is made of this gravel, if it be put into gravel, turneth again into gravel as it was before. Some say, it is a gulf of the sea of gravel.

CHAP. X.

How Sampson slew the King and his Enemies.

Also from Acon before-said, men go three days journey to the city of Philistin, that now is called Gaza, which is a rich city, fair and full of folk, and it is a little from the sea, and from that city brought the strong Sampson the gates of the city to an high Hill, and was taken in the said City, and there he slew the King in his Seat, and many thou-

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thousand more with him, for he made an house to fall on them. From thence men go to the City of Cesarien, and so by the castle of Wallerins, then to Askalon, and to Japhet, and so to the holy city of Ierusalem.

CHAP. XL

The way by Babylon where the Soldan dwelleth.



And whoso will go through the Land of Babylon, where the Soldan dwelleth, he may go more securely through these Countries, but must go up to Mount Sinal before he come to Ierusalem and then return by Ierusalem, and then by Ierusalem

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Jerusalem: and he shall go from Gaza to the Castle Dayre. And after a man cometh out of Sury, and goeth on, the way is very sandy, and the wilderness lasteth eight days journey, wherof fowre men must provide them of necessary viuals: and that wilderness is called Archellek: When a man cometh out of this Desert, he entred into Egypt, and they call Egypt Canopat, and in another Language men call it Mesine: and the first good Town that men come to, is called Beleth, which is at the end of the Kingdom of Alap, and from thence men come to Babylon, and to Kayre: and in Kayre is a fair Church of our Lady, wher she dwelt seven years, when she was out of the Land of the Jews, for bread of King Herod. And there lyeth the body of S. Barbara Virgin; and there dwelt Joseph when he was sold of his Brethren. And in Babylon Nabuchodonosor put the Children into the fire, because they worshipped the true God: these Children were call'd Ananias, Azarias and Misael (as the Psalm of Benedicite saith) but Nebuchodonosor called them thus, Sadrak, Misak, and Abednego, that is, God glorians and glorions, God over all Kingdoms, and that was for Miracle, that he made God's Son, as he saith, go with those Children through the fire. There dwelleth the Soldan, for there is a fair City and a strong Castle which standeth upon a Rock. In that Castle are always dwelling to keep the Castle, and to serve the Soldan abode eight thousand persons, that take all their provision at the Soldans Court. This I well know, for I dwelt with him a great while a Soldier in the Wars against the Bedians or Arabians, and he would have married me unto a great Princess if I would have forsaken my Faith.

CHAP. XII.

Here followeth of the Soldan and of his Kingdoms that he hath Conquered, which he holdeth still by force.

And ye shall understand that the Soldan is Lord of seven Kingdoms, which he hath Conquered and gotten to him by Strength: and these be they, the Kingdom of Canopat, the Kingdom of Egypt, the Kingdom of Jerusalem, wherof David and Solomon were Kings, the Kingdom of Sury, whose chief

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City is Damasse, or Damascus, the Kingdome of Alape in the Land of Damaeth, and the Kingdome of Arabia, which was one of the three Kinges that made Offering to our Lord when he was born. Many other Isles he holds in his hand. He holdeth Calippas, that is a great benefit unto him, being among them of Royes Isle, and that Isle is cold. And then men go up to the Mount of Saint Katharin, and that is much higher than the Mount of Moles.



And this S. Katharin hath no Image in any Church or Castle, nor other dwelling place, but there is a Hill of Stones gathered together about the place where she was buried. There was wont to be a Chappel, which now is wholly cast down, but a great part of the Stones is there left.



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And under the foot of Mount Sinai is a Monastery of Monks, and there is the Church of Saint Katharin, wherein be many Lamps burning, and they haue oyl. Olue enough to eat and to burn, and that they haue by Miracles: for they say there come certein of all manner of Birds ebery year once, like Pilgrims, and each of them bringeth a Branch of Olue, in token of offering, whereof they make much Oyl.

CHAP. XIII.

For to return from Sinai to Jerusalem.

Now when a man hath visited the holy places of St. Katharin, and he will turn to Jerusalem, if he shall first take leaue of the Monks, and recommend him specially to their prayers, then these Monks will freely giue to Pilgrims Victuals to passe through the Wilderness to Surry, so much as shall last thirten days journey. And in that Wilderness dwell many Arabins that men call Bedions and Ascopards: These are Folks that are full of all manner of ill conditions, and they haue no Houses but Tents, which they make of Beasts skins as of Camels and other Beasts which they eat, and there, under they lie: and they seek to dwell in places where they



may find water, near the Red Sea, for in that Wilderness is great want of water: and it falleth out, that where a man findeth water one time, he findeth it not another time. And therefore make they no Houses in these Countrey. These men

that I speak of Will not the Land, for they eat no bread, except it be those that dwell near a good Town, and they roll their fith and flesh upon hot Stones against the Sun, and they are strong men & warlike, but they do little but hunt wild Beasts for their sustenance, and they set not by their lives, therefore they disdain the Soldan, nor any Prince of the Moslems. And they had great War with the Soldan, at the same time that I was with the Soldan They bear but a Shield and a Spear to defend them with, and they use no other Armour, but they wind their Beards with a Linnen Cloth.



CHAP. XIV.

When men are passed this Wilderness, then to come again to Jerusalem.

AND when men have passed this Wilderness, to come to Jerusalem, they pass by Berscha, that was sometime a fair and a rich Town of Christians, and yet is there some of the Churches left: and in that Town dwelt Abraham the Patriarch. This Town of Berscha was founded by Urias, on whose Wife David begat Solomon the wise, that was King of Jerusalem, and of the Twelve Tribes of Israel, and he reigned sixty years: and from thence men go to the Vale of Ebron, that is from thence under twelve miles, and some call it the Vale of Mambre, and it is called the Vale of Tears, forasmuch as Adam in that Vale bewailed an hundred years the death of his Son Abel, whom Cain slew. And this Ebron was sometime the principall

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perial City of the Philistines, and there dwelt Grotto, and it was
free, so that all that had done evil in other places were there re-
deemed. In Abdon Joshua and Caleb, and their Company came first
to espy how they might win the Land of Promise. In Abdon David
reigned first seven years and a half: and in Jerusalem he reigned
threescore and thirty years and a half: and there be the Graves of
the Patriarchs Adam, Abraham Isaac, and Jacob, and of their
Wives, Eve, Sara, Rebekah and Leah: and they lie in the side
of the Hill. And beside this Hill is a right fair Church builded
after the fashion and manner of a Castle, which the Saracens keep
right well, and they have the place in great worship for the Holy
Patriarchs sake that lie there, neither do they suffer either
Christians or Jews to come therein except they have special leave
of the Soldan, for they hold Christians and Jews but as Beasts,
therefore they come not to that Holy Place, and they call the
place Spelunk, or Double Cave, or Double Grave, or one lyeth up-
on another. The Saracens call it in their Language Cariaherba,
that is, the place of the Patriarchs: and the Jews call it Abboth,
and in that place was Abraham's House, when he sat in his door,
and saw three persons, and worshipped but one, as holy writ
witnesseth, saying, Tres videt, & unum adoravit: that is, He saw
three, and worshipped but one.

CHAP. XV.

Here followeth a litle of Adam and Eve, and other things:



And not far from that place is a Cave in a Rock, where Adam
and Eve dwelt, when they were driven out of Paradise, and
there got their Children. And in that same place was Adam made
as some men say, for men called that place sometime the Field of
Damasc, for it was in the worship of Damasc, and from thence
he

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he was translated into Paradise, as they say, and afterward he was driven out of Paradise, and put there again: for the same day that he was put into Paradise, the same day he was driven out, as soon as he sinned. And there beginneth the Ile of Ebron that lasteth uer to Jerusalem, where the Angel bade Adam that he should dwell with his Wife, and there they begot Seth, of which kindred Iesus Christ was born. And in that Vale is the Field where men draw out of the Earth a thing which in that Country they call Camball, and they eat it in stead of Spice, and wear it to sell, and they say, men cannot dig there so deep as to the Grace of God. And two miles from Ebron is the Grave of Lot, that was Abrahams Brother.

CHAP. XVI.

Of the Dry Tree.



Then a little from Ebron is the Mount of Mambre, of the which Mount the Vale took his name, and there is an Oak Tree, that the Saracins call Dypre, remaining since Abrahams time. This Tree is commonly called the dry Tree, and they say it hath been from the beginning of the World, and was sometime green, and did bear Leaves, unto the time that our Lord dyed, as did all the Trees of that kind in the World, and

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and yet there are many of those in the world. And some Prophesies say, that a Lord or Prince of the West End of the World shall win the Land of Promise, that is, the Holy Land, with the help of Christians, and he shall worship God under that Tree, and the Tree shall way green and bear Fruit and Leaves, through which Miracle many Saracins and Jews shall be turned to the Christian Faith, and therefore they do great worship thereto, and keep it very charily. And yet though it be wy, it hath a great vertue, for certainly he that hath a little thereof about him, it healeth the sickness called the Falling Evil. It hath also many other vertues, and therefore is holden very precious.

CHAP. XVII.

From Ebron to Bethlehem.

From Ebron men go to Bethlehem in half a day, for it is but fife miles, and it is a very fair way, and through pleasant Woods. Bethlehem is but a little City, long and narrow, and was walled and enclosed with a great ditch: it hath been formerly called Ephrata, as holy writ saith, Ecce audivimus, eum in Ephrata, &c. that is, Lo we heard of the same at Ephrata. And near the end of the City towards the East, is a very fair and goodly Church, which hath many Towers and Pinnacles very strongly built. Within that Church are four and forty great marble Pillars: and not far from this Church is a Field which flourished very strangely, as you shall hear.

CHAP. XVIII.

Of a fair Maiden that should be put to death wrongfully.

The cause is, forasmuch as a fair Maiden, that was accused wrongfully, for that she had done Fornication, for which cause she was doomed to die, and to be burnt in that place, to which she was led. And as the wood began to burn about her, she made her prayer to our Lord, as she was not guilty of that thing, that he would help her, that it might be known:

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hutton to all men. And having thus prayed, he entered the
 fire, and those Branches that were burning became red
 Roses, and those that were not kindled became white Roses,
 and those were the first Roses that any man ever saw : and so
 was the Passion saved through the Grace of God, whereby
 that field is called the field that God nourished, for that it
 was full of Roses. Near the Dure of the Church at *Jerusalem*,
 at the right side as men come downward toward the Sepulchre, is the
 place where our Lord was born, which is now built with
 Marble, and trimmed with Gold, Azure, and other colours.
 A little thence, about three paces, is the Crib of the *Dei* as
 the *Alas*, and near that is the place where the Star fell that
 led the three Kings, Jaspur, Melchior, and Balthasar : these
 three Kings offered to our Lord, Incense, Gold, and
 Myrrhe, and they met together through the miracle of God
 in a City called Casake, which is three and thirty days jour-
 ney from Bethlehem, yet were they at Bethlehem the fourth
 day after they had seen the Star. Under the Cloyster of this
 Church eighteen degrees, at the right side is a great Pit
 where the bones of the Innocents lie, and by that place is
 the Tomb of Saint Hierome, who translated the Bible and
 the Psalter out of Hebrew into Latin. And near unto that
 Church is the Church of Saint Nicholas, where our Lady
 rested her, when she was delivered of Child : and so much
 as she had so much milk in her breasts that nursed her, she
 spilt it out upon the red Stones as Marble, and people say,
 that yet may the traces be seen white upon the Stones. We
 shall understand also, that they that dwell in Bethlehem are
 Christians, and there are fair Wines all about the City, and
 great plenty of wine : but their Book that Mahomet gave
 them, which they call Alkaron, and some call it Massap, and some
 call it Harm, forbiddeth them to drink any wine : for in that
 Book Mahomet curseth all that drink of that wine, and all that
 sell it. And some men say that he once flew in his drunken-
 ness a good Permit whom he much loved, and therefore he cur-
 sed the wine, and them that drink wine, but his malice is turn-
 ed to himself, as holy writ saith : *Et in verticem ipsius iniquitas*
ejus descendit ; that is, His wickedness shall descend on his
 own head.

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don't say. The Saxons allow not either of these no; dooines
fish; for they say, it is brother to man, and was forbidden in
the Old Law. Likewise in the land of Palestine, and in Egypt
they eat little Meat or Beest, except it be so old that it may no
more trabel or work: not because it is forbidden, but they
know them for killing their Land, *Gen. 32. 34. 35. 36.*

In this city of Bethlehem was King David born: he was
king of the Land of the Jews, and reigned in Hierusalem, and
had forty Wives, and thre hundred Concubines. And at
Bethlehem toward the South side, is a Church of S. Markore,
that was Abbot there, for whom they made much sorrow when
he died: and it is custom there now he made lamentation
when he died, and it is a pitious thing to behold. From Beth-
lehem to Hierusalem is two miles: and in the way to Hierosa-
lem, half a mile from Bethlehem, is the Church where the An-
gel told the Shepherds of the Birth of Christ. In that way
is the Tomb of Rachel that was Mother to Joseph the Patri-
arch, who died as soon as Benjamin was born, and there she
was buried; and Jacob her Husband set twelve great Stones
upon her. In this way to Hierusalem are many Christian
Churches by the which men go.

CHAP. XIX.
Of the City Jerusalem.

FOR to speak of Hierusalem, ye shall understand that it
standeth betweenning Hills and there is neither River nor
Well, but water cometh by Conduit from Ebron. Also ye
shall understand that at first it was called Iebus, and since it
was called Salem, unto the time of David, who called it Hie-
rusalem; and is also called yet. And about Hierusalem, is the
Kingdom of Sury, and thereby is the land of Palestine and
Askelon: but Hierusalem is in the land of Judea, and it is
called Judah, as Yehudas Machabees was King of that land:
and it brothereth also upon the Kingdom of Arabie on the
South side, on the West it bordereth the great Sea, on the North
side on the Kingdom of Sury, and the sea of Cyprus. About
Hierusalem, are these Cities: Ebron, an eight miles
west of Hierusalem, standing at eight miles toward the West.

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ten miles, East of twenty and five miles, West of four miles.

This Land of Hierusalem hath been in the hands of divers Nations, as Jews, Capitanites, Assyrians, Persians, Macedonians, Greek, Romans, Christians, Saracens, Barbarians, Turks, and many others. For Christ will not suffer his Church long to possess it, be they Christians or others. And now hath that Land been holden by Infidels an hundred years and more, but God grant they may not hold it long.

CHAP. XX.

Yet of this holy City Hierusalem.

As we shall understand that when men first come to Hierusalem, they go first on pilgrimage to the Church where the holy Grave is, the which was out of the City on the South side, but it is now closed in with the wall of the Town.



And there is a late Church, round, all that above and well covered with Lead: and on the West side is a late and strong tower for Bells: and in the midst of the Church is a Tabernacle, made like a little Dome, in manner of a ball Compass, very richly trimmed with Gold, Silver, and other colours. On the right side is the Sepulchre of our Lord Christ: the Tabernacle is eight foot long, five foot wide, and eleven foot high. And it is not long since the Sepulchre was all open, so that any man might

have toucht it: but because the folks that come thither, spoile it with the Stones all the while, therefore hath the Sepulchre

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make a Wall about the Sepulchre, that no man may touch
it. On the left side is a window, whereby see many Lampes
lighted: and there hangeth a Lamp burning before the Sep-
ulchre, which they lay on Good Friday goeth out by it self,
and lighteth again by it self at the hour that our Lord rose
from death to life. And within that Church upon the right
side of Mount Calvary, where our Lord was Crucified, the
Cross was set in a Spertale in the Rock, that is white of col-
our, and mingled with a little red, and upon that Rock, drop-
ped the blood of the wounds of our Lord, when he was nail-
ed on the Cross, and that is called Golgotha; and men ga-
ve to that Golgotha upon Rups: and in that Spertale was A-
dam when he was after Nochs Flood, in token that the Sin
of Adam should be redeemed in the same place: and upon
that Rock Abraham offered sacrifice to our Lord, and there
is an Altar, and before that Altar Ivesy Godfrey of Beulcign,
Baldwin, and others, that were Christians, and Kings of Je-
rusalem.

A石刻 where our Lord was crucified it is written,
Hic Deus, Rex noster, ante secula operatus est Mutem in medio ter-
re, that is, This God our King, before the world, hath wrought
health in the midst of the Church. Upon this Rock also where
the Cross was fixed, is written within the Rock, Quod videret
et fundamenta totius mundi, & hujus fidei; that is, That thou
seest is the ground of all the world, and of this Faith. We
shall understand also, that when our Lord died he was three
and thirty years old, and three Months, yet the Prophet of
David saith that he should live forty years, when he was three
Quadragesima annis proximis sui generationi hunc, that is, Forty
years was I neighbour to this Generation: and thus it
should seem that Prophecie is not true, but it is. For in old
time men counted but ten Months to a year, of which March
was the first, and December the last: but Caius Cæsar that
was Emperour of Rome, added to these, two Months more,
January and February and obtained the year of twelve Months,
that is, three hundred sixty five days without Leap-year, the
proper course of the Sun, and therefore after the reckoning of
ten Months to the Year, he died in the fortyeth year, and after
our years of twelve Months it is thirty two years and three
Months.

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Also within Spaine Cal-
harp at the right side, there
is an Altar where the Pil-
lar stood that our Lord
was bound to when he
was scourged, and thereby
are three other Pillars,
that always drop water;
and some say, that those
Pillars weep for our Lords
Death. And near this Al-
tar in a place forty steps
deep was found the very
Cross, by the knowledg of
St. Elene, under a Rock,
where the Jewes had hid
it. And they found three
Crosses, one of our Lord,
and two of the Thieves.
These Crosses St. Elene
tryed upon a dead body,
that did rise as soon as the
very Cross of our Lord
was laid upon him; and
there by is the Tale of

the place where the four Nails of our Lord were hid; for he
had two in his hands, and two in his feet; and with one of
those Nails the Emperoz of Constantinople did make a Wre-
de for his Wife to wear in Battel, by the vertue whereof
he overcame his Enemies, and won all the Land of Asia,
Turky, Damask, the more and the less, Syria, Hierusalem,
Araby, Persia, and Mesopotamia, the Kingdoms of Asape,
Egypt the high and low; with many other Kingdoms, even
almost all unto Inde the less; that then were Christened;
and there were at that time many good men and holy Prelates,
of whom the Book of the Fathers Libes make mention, but
now they are inhabited by Paganims and Saracens: yet when
it pleased God, as these Lands were lost through the sin of
Christians, so through the help of God by Christians they
shall be won again. In the midst of this Church is a Tomb,
in the which Joseph of Arimathea laid the Body of our Lord
when he had taken him off the Cross; and upon the same place

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place bin he wash the feet of our Lord; and that place men say, is the middest of the world.

CHAP. XXXI.

Of the Church of the holy Sepulcher.

VVithin that Church by the Sepulcher, on the North side, is the place where our Lord was Imprisoned, and there is a part of the Chain with the which he was bound, and there he appeared first to Mary Magdalen when he was risen from death, and she thought he had been a Gardiner. In the Church of the Sepulcher was wont to be Canons of S. Benedict, and they had a Priore, and the Patriarch was their Sovereign: and without the doors of the Church on the right side, as men go up eighteen Steps, our Lord said to his Mother, Mulier Ecce filius tuus; that is, Woman, behold thy Son: Deinde dixit Discipulo, Ecce mater tua; that is, Then after ward he said to his Disciple, Behold thy Mother. And these words he said when he hanged upon the Cross. And upon these Steps went our Lord when he bare the Cross upon his Shoulder; and under these Stairs is a Chappel where the Priests sing. And near there is the stone where our Lord rested him when he was weary with bearing of the Cross. And ye shall understand that before the Church of the Sepulcher is a most strong city; and the great plain that is between the city and the Church on the East side without the Walls of the city, is the Vale of Josaphat that cometh even to the Walls.

In this Vale of Josaphat, without the city is the Church of Saint Stephen where he was Condemned to death, and thereby is a gate builded that may not be opened. Whrough this gate our Lord entered on Palm-unday upon an Ass; and the gate opened unto him when he would go to the Temple: and in full hard stones there are three Steps like the Steps of an Ass, which the people say, are the Steps of the Ass that our Lord did ride on. Before the Church of the Sepulcher, two hundred paces, is a great Hospital of Saint John, in the which Hospital are fifty four Pillars made of Stone. And to



go toward the East from the Hospital, is a right faire Church, that men call our Lady the Great; and then is there another Church by that, that men call our Lady of the Lattin: and there it was that Mary Cleophe and Mary Magdalen rent their Hair when our Lord was put to death.

CHAP. XXII.

Of the Temple of God.

As from the Church of the Sepulchre, toward the East, at seventeen paces, is Templum Domini; that is a fair House, and it is all round, and right high, and covered with Lead, and it is well paved with white Marble; but the Saracens will suffer no Christians nor Jews to come therein; for they say, that such sinful men should not come in that holy place: but I was suffered to go in, and into other places, where I would; for I had letters of the Sultan, with his great seal, and commonly other men have but of his signet; and men bear his letter with his seal before them, hanging on a spear, and men do great worship thereto, and they kneel to it, and adore it, as if it were a God: also those men to whom it is sent, before they take it, do bow thereto, and then take



take it, and lay it upon
their heads, and after
ward they kiss it, and
then they read it, all
bowing with great
worship, and then they
proffer them to an all
that the Bishop will.
And in this Temple
Domini were wont to
be Canons Regulars,
and they had an Abbot,
to whom they were
obedient. In this Tem-
ple was Charlemain
when the Angel
brought him the Pre-
pious of our Lord when
he was circumcised,
and after King Charles
brought it to Acon into
our Ladies Chappel.

CHAP. XXIII.
Yet of the Temple of God.

Any man shall understand that this is not the Temple that
Solomon made, for that Temple lasted but one thou-
sand one hundred and two years. For Titus, Vespasian his
son, that was Emperour of Rome, laid siege against Hieru-
salem, for to discomfit the Jews, because they had put Christ
to death without leave of the Emperour. When he had taken
the City, he burnt the Temple, and cast it down, and took
all the Jews, and put to death eleven hundred thousand, and
the rest he imprisoned, and sold thirtie for a penny: for he said
that they bought Jesus Christ for thirtie pence. And since
Julian Apostate gave leave to the Jews to build the Temple of
Hierusalem again, but he took his Law. And when the
Jews had builded again the Temple, then came the Earth-
quake (as God would) and cast down all that they had made.

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Since that, Adrian the Emperour, who was of Troy, made Hierusalem again, and the Temple in that same manner that Solomon made it, and commanded that no Jew should dwell there, but Christians; for although he himself was not a Christian, yet he loved the Christians more than other men, save men of his own faith. This Emperour did also enclose and wall the Church of the holy Sepulchre within the City, that before was far without the City, and he would have changed the name of Jerusalem, and called it Helam; but that name lasted not long. And ye shall understand that the Saracens do worship in that Temple; and they say, that place is holy; and when they go in, they go barefoot; and before I and my Fellows came herein, we put off our Garments, and came bare footed into the Temple, and thought that we ought to do as much or more than they that were Infidels. And this Temple is threescore and threes cubits in wideness, and as much in length, and thirtie two cubits in height, and covered with lead, and it is within full of Pillars of Marble. And in the midst of the Temple is an Altar of twenty and four feet of height. This place the Jews called Sanctus Sanctorum; that is, Holy of Holiest: and in that place cometh none but their Prelate that maketh their Sacrifice; and the people sit all about in divers seats, as they are in dignity: and there be four Entrings into the Temple, and the doores are of Cypress; and with in the East doore our Lord said, Here is Jerusalem. And on the North side within the doore is a Fountain, and it runneth out: of the which holy Spirit speaketh, and saith, Viderunt aquam egredientem de Templo; I saw water coming out of the Temple. And upon the other side is a Rock that men called sometimes Moryach, (but after it was called Belet) and there is the Ark of God, with some Reliques of the Jews. This Ark did Titus carry with him to Rome, when he had overcome the Jews.

In that same Ark were the Ten Commandments, and Arons Rod, and Moses Rod, with which he parted the Red sea, when the people of Israel passed through on dry foot: and there was the Hessel of Hanna, the Clothing and Ornaments, and the Tabernacle of Aaron, and a square Table of Gold, with twelve precious Stones, and a Box of Asper graven

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with four Angers, and eight James of our Lady within, and seven Candlesticks of Gold, and four Censers of Gold, and an Altar also of fine Gold, and four Lions of Gold, unto the which they had a Cherubim of Gold twelwe spans long, and a Tabernacle of Gold, and also twelwe Trumpets of Silver, and a Table of Silver, and seven Barley Loaves, and many other Reliques that were before the Statidite of Christ.

Upon the Rock slept Jacob when he saw Angels go up, and said, Vere locus iste sanctus est, & ego ignorabam; that is, Surely this place is holy, and I wist not. And there the Angel changed Jacobs Name, and called him Israel.

In that same place also David saw the Angel that led the people with a sword, and put it all bloody into the sheath. And on this Rock was St. Simon, when he receiveth our Lady into the Temple: and on this Rock sat he him when the Jews would have stoned him, and the Rock rent in twa, and in that Cleft he hid him, and after came down and gave him Light.

And on this Rock sat our Lady and learned her Psalter. There likewise our Lord forgave the King of the woman that was taken and found in Adultery: And there was our Lord Jesus Circumcised, and there the Angel denounced to Zachary the Statidite of St. John Baptist. And there first offered Melchisedech Bread and Wine and Water to our Lord, in token of the Sacrament that was to come: and there David prayed to our Lord for mercy, for him and for his people, when he saw the Angel slay his people; and our Lord anon heard his Prayer, and therefore he would have made the Temple in the place, but our Lord Jesus Christ forbade him by an Angel, for he had committed murder in consenting to the slaying of the good Knight Uriah, for to have his wife; therefore all that he had prepared for the building of the Temple, he left to Solomon, his son, and he built it, and prayed to the Lord, that all those that prayed in that place, devoutly, and with good heart, that he would hear their prayer, and grant that they fervently asked, and the Lord granten it: wherefore Solomon his son called it the Temple of Counsel, and help of God.

Without the doors of that Temple is an Altar, where the Jews were wont to offer Doves and Turtles; and in that

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Temple was Zachary slain; and on the Pinnacle the Angels set St. James that was the first Bishop of Hierusalem. And a little from this Temple on the right side is a Church covered with Lead, that is called the School of Solomon. Towards the South is the Temple of Salom, which is a great place, and they were the Founders thereof, and of their Order; and in that Templum Domini dwell Canons.

From this Temple towards the East, five and twenty paces in a corner of the city, is the Bath of our Lord: and this Bath was wont to go to Paraclete: and not far thence is our Ladies Bath, and near that is St. Simeons Tomb. Without the Cloyster of the Temple towards the North is a fair Church of St. Anne our Ladies Mother; and there was our Lady conceived; and before that Church is a great Tree, which began to grow that same night. And as men go down from that Church two or twenty steps, theye Joachim our Ladies Father, in a Tomb of Stone; and there meet was laid sometime St. Anne, but St. Elena did translate her to Constantinople. In this Church is a Well in manner of a Cistern, that is called Probatica piscina, that hath two enterings, and into that Cistern an Angel was wont to descend and stir the water, and what man had batted himself therein, after the stirring, was made whole, what disease he had. There was the man of the Palsie made whole, who had been sick eight and thirty years; and there be also was the House of Pilate, and a little from that the House of Pilate Herod, who slew the Innocents.

CHAP. XXIV.

Of Herod the King.

This King Herod was a very wicked man, and a Tyrant: for he slew both and laymost slay his wife, whom he loved full well; and for the great love of her he went out of his wife, and so was he a long time, and afterwards he came again to himself. And after he slew his own Children that he had gotten of the late wife, and committed likewise his second wife to be slain, and a son that he had begotten of her, and after that he slew his own Father; and he would also have slain his own Brother, but his Brother was suddenly; and thus he

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did all the ill that he might. And then he fell sick, and when he saw that he should die, he sent for his sister and all the great Lords of the Country: and when they were there, he did put all the Lords into a Tower, and said to his sister, he wist well that the men of the Country would make no favour for him when he was dead: and therefore he made her to hear unto him that he would smite off the heads of the Lords every one after his death: and then would men of the Country make heron for his death, in regard of the good men's deaths: and then he made his last Testament. But his sister fulfilled it not as pertaining unto the death of the Lords: for as soon as he was dead, she delivered the Lords out of the Tower, and sent every one home to their houses, and told them what her Brother commanded her to do unto them. And ye shall understand that in that time were there Herods of great name. This of whom I speak, was called Herod Aescalonite: and he that did smite off St. John Baptists head, was called Herod Antipa, and the third was called Herod Agrippa, and he did slay St. James, and put St. Peter in Prison.

CHAP. XXV.

OF Saint Salvator Church.

A little within the city is St. Salvator Church, and therein is Saint John Chrysostome, Arm, and the most part of Saint Stephen Dead.



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And on the other side, as toward the South, as man go to Mount Sion, is a faire Church of Saint James, where his Death was written off, and there is the Mount Sion, and a faire Church



of God and our Lady, where she was dwelling, and died, and there was sometimes an Abbey of Canons Regulars, and from that place she was born of the Apostles unto the Vale of Josaphat. And there is the Stone that the Angel bare to our Lady from Mount Sinai; and it is of that colour that the Rock of S. Katharin is of: and there beside is the Gate where our Lady when she was with Child went through to Bethlehem.

And at the entering of Mount Sion is a Chappell, and in that Chappell is that great and large Stone, with which the Sepulchre was covered when Christ was laid therein: the which Stone, as it is written, the three Marias saw turned upward when they came to the Sepulchre, and they found an Angel that told them that Christ was risen from Death to Life: and there is a little Pillar, to the which our Lord was bound and scourged: and there was Ananias House, that was Bishop of the Jews at that time: and in that same place dwyned S. Peter our Lord thyles before the Cock crew, and there is a part of the Table, at which Christ eat his last Supper with his Disciples: and yet there is the Well with Water, out of which the Disciples feet were washed: and near by also is Saint Stephens Grave: and there is the Altar where our Lord heard the Angel sing: and there appeared Christ first to his

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his Disciples after his Resurrection, when the Gates were shut, and said, Pax vobis, that is, Peace be to you; and upon that Saint appeared, Christ to Saint Thomas, and had him feel his wounds; and that was eight daies after his Resurrection, and then he believed perfectly, and said, Dominus meus & Deus meus, my Lord, and my God.

In that same Chappel behind the high Altar, were all the Apostles on Thursday, when the Holy Ghost descended on them in likeness of Fire; and there God made peace with his Disciples: and there slept Saint John the Evangelist on our Lords breast, and saw in his sleep many secret things of Heaven.

Also Mount Sion is within the city, and it is a little higher then the other side of the City, and that City is stronger on the one side than on the other; for in the top of Mount Sion is a fair and strong castle, which the Souldans desire to be made there.

On Mount Sion was King David buried, and Solomon, and many other Kings of Hierusalem, and there is the place where Saint Peter slept full directly, when he had desired our Lord: and a stones cast from that, is another place where our Lord was judged, for at that time was Caiaphas Priest there; and before in the Temple of Solomon and Mount Sion is the place where Christ raised the Maiden from death to life. Under Mount Sion in the Wall of Iosaphat, is a Well called Narary Silo, there was our Lord washed after he was Baptized, And thereby is the Place where which Judas hanged himself in despair, when he had killed and betrayed Christ.

CHAP. XLVII.

Of Mount Joy.



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And thereby is the Synagogue where the Bishops of the Jews and Pharisees came to hold their Council, and Peter Judas call thirty pieces before them, and said pueri, tradens sanguinem iustum, that is, I have killed, in betraying the Innocent Blood.

CHAP. XXVI.

Of the Field Acheldemack which was bought with the thirty pieces.

On the other side of Mount Zion, toward the South, a Roman call, is the field that they bought with those thirty pieces for the which Christ was sold, that men call Acheldemack, that is, the field of blood: in that field are many Tombs of Christian men, for there be many Pilgrims buried. And also in Hierusalem toward the West is a faire Church, where the Tree grew, of which the Cross was made: and thereby is the Church where our Lady met with Elizabeth when they were both with Child, and St. John the Baptist in his Mothers Tomb, and also the Church where our Lady his Mother: and under the Altar of this Church is the place where St. John was born, and thereby is the castle of Emmaus.

CHAP. XXVII.

Of Mount Joy.

The way from Hierusalem to Mount Joy, this is a faire place, and there lieth Samuel the Prophet in a faire Tomb. It is called Mount Joy, for there those that travel, first see Hierusalem. Now in the middle of the Vale of Josaphat is a little River that is called Torrens Cedron, over which lies the Tree for men to pass over, of which the Cross was made. In this Vale is a Church of our Lady, and her Sepulcher, and she was threescore and twelve years of age when she died. And there near is the place where our Lord forgave Saint Peter his sins and misdeeds which he had done. Near unto that, is a Chappel where Judas kissed our Lord, that men call Gethsemain, when he was taken at the Jews, and there left Christ his Disciples before his Passion, when he went to pray,

and said, Pater, si fieri potest transeat a me calix ista, that is, Father, if it may be done, let this Cup pass from me. And there-
by is a Garden where our Lord sweate both blood and water: and
there is the Tomb of King Josaphat, of whom the Tale had the
Name: and on the side of that Tale is the Mount Olives; and
it is called so, for there growe many Olive Trees, and it is
higher then Jerusalem: and therefore from that Hill men may
see into the Streets of Jerusalem; and between the Hill and
the City is nothing but the Tale of Josaphat, and that is not
very large, and upon that Hill stood our Lord when he ascended
into Heaben, and yet cometh there the Key of his left foot in
the Stone: and there is an Abbey of black Cannons, that was
great sometimes, but now there is but a Church; and a little
thence eighteen paces, is a Chappel, and there is the Stone on
the which our Lord God sate, when he preached and said thus:
Beati pauperes spiritus, quoniam ipsorum est regnum celorum:
that is, Blessed be they that are poor in spirit, for theirs is the
Kingdom of Heaben. And there he taught his Disciples their
Pater-noster. There also is a Church of that blessed woman Mary
Egyptian, and there is she buried. And upon the other side, to-
ward the East, there cometh from thence, Simeon the
Leper, where our Lord Jesus Christ first Peter and James first to
catch the Fish on Palm-sunday.

CHAP. XXVIII.

Of the Castle of Bethania.

There toward the East is a castle that men call Bethania, and
there dwelt Simon the Leper that harboured our Lord, and
them that were baptizd of his Disciples, and he was called
Julian, and was made Bishop, and that is he that men call ou-
to-day Bahour. In that same place our Lord forgave Mary
Magdalen her sin; and there he washed his feet with tears,
and wiped them with her hair: and there was Lazarus raised af-
ter he had been four days dead.

CHAP. XXIX.

Of Jericho, and other things.

After the returning to Mount Oliver, is the place where our Lord slept upon Hierusalem; and thereby our Lady appeared to S. Thomas after her Assumption, and gave him her Girdle; and thereby is a House on which our Lord late often and preached. And there is mount Galile, where the Apostles were gathered when Mary Magdalen told them of Christs rising. Between Mount Oliver and Mount Galile is a Church, where the Angel told our Lady when she should die.

And from Bethany to Jericho is five miles. Jericho was sometimes a little city, but it is walled, and now it is but a little Town: that Town took Joshua through the Piracle of God, and bidding of the Angel, and destroyed it, and cursed those that should build it again. Of that city was Rahab, that common woman, that received the Passengers of Israel, and kept them from the perill of death, therefore she had a good reward, as Holy writ saith, Quicumque accipit prophetam in nomine meo, mercedem Prophetæ, &c. that is, he that receiveth a Prophet in my name, he shall receive the reward of a Prophet.

CHAP. XXX.

Of the holy places between Bethany and River the Jordan, and other things.

After from Bethany men go to the River of Jordan through the wilderness, and it is now a wates journey between. Toward the East is a great Hill, where our Lord sated forty daies: upon this Hill was Christ tempted of the Devil, when he said to him, Command that these Stones be made Bread: and there is an Hermitage, where dwelleth certain Christians, called Georgians, say S. George comforted them: and upon that Hill dwelled Abraham a great while: and as men go to Jericho late the sick men crying, Jesu fili David miserere nobis, that is, Jesus the Son of David, have mercy upon us. And two miles from Jericho is the River Jordan.

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Jordan. And ye shall understand that the Dead Sea parteth the Land of Iudea and Assey; and the water of that Sea is bitter; and it caget in a thing that men call Asphaltum, as great pieces as an Egge: and Hierusalem is two hundred furlongs from the Sea; and it is called the Dead Sea, because it turneth not, neither may any Man or Beast live therein; and that hath been proved many times; for they have cast therein men that were judged to death: no; no man may drink of the water: and if men cast Iron therein, it cometh up again: but if a man cast a Feather therein, it sinketh; which is against kind.



And thereabout growe Trees that bear fruit of fair colour, and seem ripe; but when a man breaketh or cutteth them, he findeth nought in them, but coals and ashes, in token that through the vengeance of God those Cities were burnt with the Fire of Hell.

And some men call that Lake the Lake of Asphaltid, and some call it the Pool of the Devil, and some call it the Sinking Pool, for the water thereof sinketh. There sank those five Cities through the wrath of God, that is, Sodom, Gomor, Aldama, Sabome & Segor, for the sin of Sodomy that reigned in them; but Segor through the prayer of Lot was saved a great while, for it stood upon a Hill, and yet appeareth much thereof above the water, & men may see the walls in clear Weather: and in this city of Segor, Lot was made

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runke by his Daughters, and lay with them: for they thought that God would have destroyed all the World, as he did with Noes Flood, and therefore they lay by their Father, that men might be bourn of them into the World. And at the right side of the sea, standeth Lots Wife in a Pillar of Salt, because she looked back when the city sunk down.

CHAP. XXXI.

Of Abraham and his Generation.

As ye shall understand that Lot was Harans Son Abrahams Brother, and Sara Abrahams Wife was Lots Sister: and Sara was ninety years old when she bare Isaac, and Abraham had another Son named Ishmael, that he had gotten of his Maiden Hagar, and he was fourteen years of age when Isaac was born; and when Isaac was eight daies old, he was circumcised, and his other son Ishmael was circumcised the same day, and was fourteen years of age, therefore the Saracens that be of the Generation of Ishmael, do circumcise them at fourteen years of age, and the Jews that be of the Generation of Isaac, do circumcise them the eighth day of their age.

And into that dead sea asofelaid, runneth the River Jordan and maketh there an end; and this is within a mile of Saint Johns Church: and a little beneath that same Church wall, ward, were the Christians wont to bathe them: and a mile thence is the River Loth, through which Jacob went, when he came to Mesopotamia.

CHAP. XXXII.

Of the River Jardane.

This River Jordan is no great nor no deep River, but there is much good fish therein, and there cometh from Mount Lybny two Wells, that men call Jor and Dan, and of them it taketh the name, and upon the one side of that River is Mount Geboe, and there is a faire Plain. And on the other side men go by Mount Lybny, to the Desert of Pharaon. These Hills part the Kingdom of Sury, and the Countrey of Phenice.

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Phenice On that Hill grow Cedars, that bear long Apples,
which are as much as a mans head : This River Jordan divideth
Galile, and the land of Idumea, and the land of Betron, and
it runneth into a Plain that men call Meldam, in the Sarafins
Language, and in English, Fair ; because oft-times there be
kept great faires : and in that Plain is the Tomb of holy Job.



In this River Jordan our Lord was baptized, and there was
the Voice of the Father heard, saying : Hic est filius meus de-
lectus, in quo acquiesco, ipsum audite ; that is, This is my be-
loved Son in whom I am well pleased, hear him. And the
Holy Ghost descended on him, in likeness of a Dove, and
so was there at his Baptism all the Trinity. And though
the River Jordan passed the Children of Israel on dry land,
and set up Stones in the midst of the water, in token of that
Miracle. And also in that River Nauman the Assyrian bathed
him, who was Leprous, and he was made whole. And a little
from thence is the city of Ay, the which Joshua assailed and
took. And about the River Jordan are many Churches, where
Christians dwell. Also by the River Jordan is the Vale of
Mambre ; which is a fair Vale and plentiful.

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CHAP. xxxiii.

Of many other Miracles.

And ye shall further understand, that as we go from the Med-
sea, to pass forward to the land of Promise, is a very strong
Castle, that men call Caran or Sermoyes, that is, the Kings
Pill. This Castle did the King of France make, whose name was
Bawdewin, who conquered all the land, and put it into the hands
of Christians to keep; and under that Castle is a fair Town
that is called Sabaoth: and thereabout dwell many Christians
under Tribute.

Then men go to Nazareth, of the which our Lord had his Name;
and from Nazareth unto Jerusalem is three daies journey. Also
men go through the Province of Galile, through Romatha, through
Sophyn, and over the high Hill of Azzain, where dwelt Hanna
that was the Prophet Samuels Mother, and there was he born,
and after his death was buried at Mount Joy, as I have said
before.

And after men come to Sybala, where the Ark of God was
kept under Holie the Prophet. And there made the people of
Israel their Sacrifice unto the Lord; and there spake our Lord
first to Samuel. There also ministered God the Sacrament. For
thereby, at the right side is Gabaon, Rama, and Benjamin, of
the which holy Writ speaketh. After that, men come to Sychem,
that some men call Sychar, and that is in the Province of the Sa-
maritans, and sometime there was a Church, but it is all wasted,
and it is a fair Wale, and plenteous, and there is a good City
that men call Neople, and so from thence it is a daies journey un-
to Jerusalem; and there is the Well where our Lord spake to the
woman of Samaria: and Sychem is ten miles from Jerusalem, and
it is called Neople, that is, the new Town. And there in the
Temple of Joseph, Jacobs Son that governed Egypt, from thence
were his bones brought and laid in the Temple, and thither
came Jews often in Pilgrimage with great Devotion: and in
that City was Dinah, Jacobs Daughter ravished, for whom her
Brethren slew many men: and thereby is the City of Corasin,
where the Samaritans make their Sacrifice.

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On this Hill would Abraham have sacrificed his Son Isaac :
and there near is the Vale of Dotany, and there is the Pit
wherein Joseph was cast by his Brethren before that they sold
him ; and it is two miles to Sychar ; and from thence men come
to Samary, that men call Sabasten, and that is the chief City of



that Country, and in that
City was the seat of the
twelve Kings of Israel, but
it is not so great as it
was ; and there was
Saint John Baptist buried
between two Prophets,
Helizeus and Abdon, but he
was beheaded in the castle
of Markerin, near the dead
Sea, and was buried by
his Disciples at Samaria ;
and there did Julian Apo-
stata take his bones and
burn them, for he was at
that time Emperour ; but
folk say that Sigerich with
the which he sheered our
Lord, saying, Ecce Agnus
Dei ; that is, Behold the
Lamb of God, would not
be burnt ; and Saint Re-
cla the Virgin, did bring
it into Alphen, that is in

the Mountains, in the which place they do it great worship :
and there was Saint John Baptists Head closed into a Wall, but
the Emperour Theodosius did take it out, for he found it lapped
in a cloth all bloody, and he bare it to Constantinople ; and there
is yet the one half of the Head : and the Wessel wherein his
Head was laid, when it was smitten off, is at Goan, and they
do it great worship. Some say, that Saint Johns Head is at
Amiens in Picardy ; and some say it is Saint Johns Head the Bi-
shop : I wot not, but to God it is known.

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CHAP. XXXIV.

Of the Samaritans.



From Sebalen or Samary to Hierusalem, is twelue miles; and among the Hills of this country is a Well that men call Fons Jacob, that is, Jacobs Well, that changeth his colour four times in a year: for sometime it is red sometime clere, sometime green, and sometime thicke; and the men that dwell there are called Samaritans, and they were converted by the Apostles: yet their Law varieth from the Law of Christians, as also from Jews and Paynims. They belibe well in one God that shall iudge all, and belibe the Bible after the Letter, and they lay their heads in red linnen cloth, that they may be known from others; for Saracens wrap their heads in white cloth; the Christians that dwell there in White, and the Jews in Yellow: and in this country dwell many Jews, paying Tribute as Christians do.

And if ye will know the Letters of the Jews, they are these following, and are thus called: Aleph, beth, gimel, daleth, he, vau, zain, heth, teih, jod, caph, lamed, mem, nun, samech, ain, pe, wade, koph, resh, schin, tau.

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CHAP. XXXV.

Of Galile.

From this Country that I haue spoken of, men go to the
Plaine of Galile, and leaue the Hill on the one Side: for
Galile is a Province of the land of Promise, and in that
Province is the City of Naim, of Capernaum, and Bethsaida,
where Saint Peter and Saint Andrew were boyn. Some
men say, that Antichrist shall be boyn at Corasim, and nour-
rished at Bethsaida, but he shall reigne at Corasim; therefore
saith holy writ, Vx tibi Corasim, Vx tibi Bethsaida; that is,
We be to thee Corasim, we be to thee Bethsaida; But others
say, he shall be boyn in Babylon; therefore said the Pro-
phet, De Babylonia Coluber exit qui totum mundum deuorabit;
that is, Out of Babylon shall come a Serpent that shall de-
uour all the world. Cana a chief city of Galile is four
miles from Nazareth: of which city was the woman of
Canaan, of whom the Gospel speaketh, and there our Lord
did his first Miracle, when at the Marriage of the Arch-
treasurer he turned water into wine. From thence men go to
Nazareth, which hath been a great city, but now there is but
a little Town, and that unwalles: There was our Lady
boyn, and of this city our Lord took his Name. At Nazareth
also Joseph took our Lady to wife, when she was fourteen
years of age: There the Angel saluted her, saying, Ave gratia
plena, Dominus tecum, that is, Hail, full of grace, the Lord
is with thee. And there was sometime a great Church, but
now there is but a little room to receive the offerings of
Pilgrims. There is the Well of Gabriel, where our Lord
was wont to bathe him when he was little. At Nazareth was
our Lord nourished: and Nazareth is called the flower of
Gardens; and it may well be so called, for there was near-
ly the flower of Life, even our Lord Iesus Christ. About
half a mile from Nazareth is the blood of our Lord, for the
Jewes led him upon a hard Rock, to cast him down & slay him,
but Iesus escaped them, & leapt to another Rock, where steps
be yet seen, which they say are the steps of our Lord, therefore
some when they are in danger of Whiebes or Enemies, say
thus:

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thus : *Iesus autem transiens per medium illorum ibat : and they say these verses of the Psalter thre times, Irruat super eos formido, & pavor in magnitudine brachii. Domine, siant immobiles quasi lapis, donec pertranseat populus tuus, Domine, & populus iste quem redimisti.* And so when this is said, a man may go without any letting. He shall understand and know that our blessed Lady bare her Child when she was fifteen years of age, and she lived with him thirty three years and three Months, and after his Passion she lived two and twenty years.

CHAP. XXXVI.

The way from Nazareth to the Mount or Hill of Tabor.

And from Nazareth the Mount Tabor is three miles, and there our Lord was transfigured befoze Saint Peter, Saint John, and Saint James. And there they saw spiritually our Lord, Moses and Elias the Prophet. For which cause Saint Peter said, *num est nobis hic esse, &c.* that is, It is good for us to be here, let us make three Tabernacles. And our Lord Jesus Christ bade them that they should tell no man, until the time that he was risen from death to life. From Mount Tabor a mile distance is Mount Hermon, and there was the City of Naim; befoze the gates of this City our Lord raised the Son of the Widow, that had no more Children.

CHAP. XXVII.

Of the Sea of Galile.

And from thence men go to a City, that is called Tiberias, that butteth on the Sea of Galile; and though it be called the Sea of Galile, it is no sea nor arm of the Sea, for it is but a stream of fresh water, and it is more than a hundred furlongs long, and fifty broad; and therein are many good fishes; and by that same sea stand many good Cities: therefore this Sea changeth often his name after the Cities that stand thereupon, but it is all one water or sea; and upon this sea our Lord walked, and said to Peter when he came on the water, and was near drowned : *O exigua fide præ-*

dite,

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dicte, quid dabitur? that is, O thou of little faith, why dost thou doubt?

CHAP. XXXVIII:

Of the Table whereon Christ eat after his Resurrection.

In this City of Tiberias, is the Table that Christ eat on, with his Disciples after his Resurrection, and they knew him by breaking of bread, as holy writ saith, Et cognoverunt eum in fractione panis, that is, they knew him in breaking of bread. And about the Hill of Tiberias, is a city, where our Lord fed the thousand people, with the Barley Loaves and two fishes: In that city also his men call in anger a Bread of burning stick after our Lord, but that same burning



stick did fall on the Earth, and (people say) out of the same stick grew presently a Tree, which is now a big Tree, and there groweth yet, and the scales of the Tree be all black. Ye shall understand that the River Jordan beginneth under the Hill of Lybany, and there beginneth the land of Samaria, and it lasteth unto Berisabe of length, and from the North part to the South is ninetysix mile, and of breadth from Jericho to Jaffa, it is forty mile. And ye shall understand that the Land of Samaria beginneth at the Kingdom of Sary, and lasteth unto the wilderness of Araby.

CHAP.

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CHAP. XXXIX.

Of Strange Manners and divers.



AND in this Country, as in many other Lands beyond the Sea, it is a custom when they have hear that for a City or Castle be besieged so strongly that they can find no Possengers to any Lords for succour, then they write their Letters, and bind them about the necks of Dodos, and let them flye their wings, because the Dodos of that nature, that he will return again to the place where he is bred, and thus they do commonly in that Country. And ye shall understand that among the Sushims, in many places dwell Christians under Tribute, and they are of divers manners, and have divers Laies, though they be all Christians, and believe all well in our Lord God, the Father, the Son, and the Holy Ghost, but yet they fail in the Articles of our Faith, and they are called Jacobins: for Saint James converted them to the Faith, and Saint John Baptized them: and they say, that men must needs to confess their sins unto God, and not unto men, for they say, that God have not one man confess himself to another man. And therefore Iohn David in this manner, Confessor tibi Denique in toto corde meo: That is, Lord, I will confess my self unto thee with all my heart. And in another place, he saith thus, Peccatum meum cognitum tibi feci; that



that is, my trespasses I have made known unto the. And in any
other place, Deus meus es tu, & confitebor tibi: that is, thou art my
God, and I will confess my self unto the. And in another
place, Quoniam cogitatio hominis confitebitur tibi: that is, The
thought of man shall be known unto the. And they read of
the Bible and Psalter, but they say not in Latin, but in
their own Language; for they say, that David and other Pro-
phets did so. And Saint Austin and Saint Gregory say, Quiles-
lera sua cogitat, & conversus fuerit, veniam sibi credat. That is,
whoso knoweth his sin, and turneth, he may believe to have
forgiveness. And Saint Gregory saith thus, Dominus potius men-
tem quam verbum considerat. That is, our Lord taketh more heed
to thought, than to word. And Saint Hillarius saith, Longo-
rum temporum crimine surgit, &c. That is, sins that are done
of old time, pertain in the twinkling of an eye, if barred of them
be in a mans heart. And therefore say they be these Ambigi-
ties, that men should confess them only to God; and this way
the Apostles taught: but the Popes that came since, have ordai-
ned that men should confess them to Priests and men as they
are; and the cause is this: For they say, that a man that
hath sickness, men may give him no good medicine, except they
know the kind of sickness: also they say, a man can give no good
advice, except he know the sin.



For there is a manner of life that is grievous to one man
then it is to another ; and therefore it is needful that a man
know and understand the kind of life.

And there be also other men that are called Surreyens, and
they hold half our Faith, and half the Faith of the Greeks, and
they have long Beards, as the Greeks have.

And there be others that men call Georgians, whom Saint
George converted, and they do worship more the Gallies of
Heaven then others do, and they have their Crowns shaven :
the Clerks have round Crowns, and the Laymen have square
Crowns, and they hold the Greeks Law. And there be others
that men call Christians of girding, because they wear Girdles.



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underneath: Some others called Nestorians, some Ariens, some Nubians, some Gregorians, and some Indians, that are of Prester Johns Land, and every one of those have some Articles of our Belief. But each of them vary from other, and their Variances were too much to declare.

CHAP. XL.

For to return again on this side Galle.

Now sicing I have told you of many manners of men that dwell in the Countries aforesaid, now will I return again to my way: for he that will turn from the Land of Gile that I spake of, to come on this side, he must go through Damas, or Damascus, that is a fair City, and full of good Merchandizes, and it is thre days journey from the Sea, and fve from Hierusalem: they carry their Merchandizes upon Camels, Oxes, Horses, Oxenbarries, and other manner of Beasts. This City of Damas was founded by Helizeus, Abrahams servant; who before Isaac was born wuld have been his Heir: and there he named that City Damas. And in that place Cain slew his Brother Abel: and beside Damas is the Mount of Syer: in this City be many Physicians, and that holy man Saint Paul was a Physician there, to heal mens boles, before he was converted, and after he was a Physician.



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of Houls. And from Damas men go to a place called our Lad-
de of Sardmarch, that is fve miles from Damas, and it is on
a Rock, and there is a fair Church, and there stuell Christian
Spanks and Guns in that Church: between the City of Darby
and the City of Raphano is a Kiber called Sabnory: which
some say on the Saturday it runneth fast, and all the week else
it standeth still and runneth not, as but a little. And there is
another Kiber that on the night freezeth fast, and upon the
day no frost is seen. And so men go by a City that men call
Berugh, and there those that will go to Cypres take ship, and
they arrive at the Haven of Sur, as of Tyre, and then go on
to Cypres: also men may go right from the Haven of Tyre,
and not come at Cypres, but arrive at some Haven of Greece,
and by these ways men come into the Countries before spe-
ken of.

CHAP. XLI

How a man may go the shortest way to Hierusalem.

NOW have I told you the farthest and longest ways by the
which men go to Hierusalem as by Babylon in Egypt, which
is also called Kayre; and Mount Sinai, and many other places,
through the which men go to the Land of Promise. Now will
I tell you the shortest way to Hierusalem, for many will go the
long way, some say want of Company, and many other rea-
sonable causes: and therefore I shall tell you shortly how a
man may go with little cost and short time.

A man that cometh from the Land of the West, he goeth
through France, Burgony, Lumbardy, and to Venice, as to
Gene, as some other Haven of those Marches, and taketh
there ship, and goeth to the Isle Grisse, and so arriveth he in
Greece, as else in Part Myroch, as Valon, as Doras, as some
other Haven of those Marches, and arriveth to Cypres, and
cometh not to the Isle of Rhodes, but arriveth at Famagust,
that is the chief Haven of Cypres, as else at Lammion: and
then taking ship again, he passeth to the Haven of Tyre,
and cometh not to Land, and so passeth by all the Havens of
the Coast, till he come to Idd, that is the last Haven to
Hierusalem, for it is but twenty eight miles between. And

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from Jaffe men go to the City of Ramos, and that is but little thence, and it is a fair City, and betwix Ramos is a fair Church of our Lady, where our Lord shewed himself unto her in threes tabornes, betokening the Trinity; and there near is a Church of S. George, where his Head was smitten off: and then to the Castle of Emaus, and then to the Mount Joy, and from thence Pilgrims see Hierusalem, and then to Mount Modin, and then to Hierusalem. At Mount Modin lyeth the Prophet Malachy, and over against Ramatha is the Town of Dooke, wherof the Prophet Amos was.

CHAP. XLII.

Of other ways for to go by Land to Hierusalem.

Foasmuch as many men cannot endure the trouble of the Sea, and better it is to go by Land, although it be more pain; then a man shall go to one of the Havens of Lumbardy, as Venice, or another, and ye shall pass into Greece, or Port Myroch, or another, and ye shall go to Constantinople, and shall pass the Water that is called the Branch of Saint George, that is an arm of the Sea. And from thence ye shall come to Pulveral, and then to the Castle of Synopie, and so to Cappadocia, which is a great Countrey, wherein are many great Hills: and ye shall go through Tucky, and to the City of Nike, the which they won from the Emperour of Constantinople: and it is a fair City, and well walled, and there is a River that is called the Lay: and then men go by the Alpes of Mormount, and through the Wates of Malebrines, and the Wale of Enax, and so more easily to Antioche, which standeth richly on the River. And he that will go another way, he goeth by the Roman Coast, and the Roman Sea: on that Coast is a fair Castle that is called Florage: and when a man hath passed the Hills, he cometh to the city of Moliach, and to Artols, where is a great Bridge upon the River of Fene, that men call Fall r, and it is a great River bearing Shipp: and be the City of Dymas is a River that cometh from the Mount of Liban, which is called Aiban: at the passage of this River, Saint Eustace lost his two Sons, when he had lost his Wife: and it runneth through

through the Plain of Chalcides, and to the great Sea. When men go to the City of Ferme, and so to the City of Ferne, and then to Antioche, and that is a fair City and well walled, and it is two miles long, and there is a Bridge over the River, that hath at each Pillar a good Tower, and it is the best City of the Kingdom of Sury. From Antioche men go to the City of Lath, and so to Geble, and to Tortouse, and thereby is the Land of Lambze, and a strong Castle that men call Mambeke. And from Tortouse, men go to Tripoly on the Sea, and by this Sea men go to Dacres: and there is two wayes to Hierusalem: by the way on the left hand men come first unto Damas by the River of Jordan, and on the right Side men go through the Land of Flagne, and so to the City Caiaphas, in which City Caiaphas was Lord, and some call it the Castle Pellerus, and from thence is four days journey to Hierusalem, and they go through Cefary Philippi, Jaffe, Ramis, and Emaus, and so to Hierusalem.

CHAP. XLIII.

Yet another way by Land toward the Land of Promise.

Now have I told you some ways by land and by water, how men may go to Hierusalem. And there be many other ways that men go by, after the Countries that they come from, notwithstanding they come all to one end. But is there a way all by Land to Hierusalem, and pass no Sea but to France or Flanders, but that way is very long and perilous, and of great travail, wherofore few go that way; but he that will go that way, must go by Almaine and Pruse, and so to Tartary. This Tartary is holden by the great Caime, of whom I shall speak afterwards, to whither reacheth his Lordship, and all the Lords of Tartary yield to him Tribute. Tartary is a barren Country, and very sandy, for there groweth little either Grain or other Fruit, but there is a great plenty of Beasts, and therefore they eat flesh without bread, and they say the truth, and they drink the milk of all manner of Beasts. And because they have great scarcity

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scarcity of Wood, they dry the dung of Horses and of other Beasts, and burn it for to roasts their meat by. Princes and other Royals eat but once in the day, and that is very little: and they be foul folk, and of ill liking. In Summer there are many great Tempests, and Thunders, that slay many men and beasts: sometime on the sudden it is very cold, and again on the sudden it is very hot. The Prince of the Land they call Roco, and he dwelleth at a City that is called Oda: but very few Strangers do desire to dwell in that Land, for it is good to sow Thorns and Weeds in, but other good there is none, as I heard say, for I was not that way, but I have been in other Countries marching thence on, as in the Land of Russi, and Nisland, and the Kingdom of Grecon, and Lectow, and the Kingdom Gassen, and in many other places: but I never went that way to Hierusalem, and therefore I cannot well tell it, for I have understood that men may not well go that way but in Winter, when the waters and mires that be in that Land be frozen and covered with Snow, so that men may pass thereon: for were not that Snow, there might no man go in that Land but he were lost. And ye shall understand that a man must go thre days journey from Paise to pass this way, before he can come to the Land of Sarasin.

And if by chance any Christians pass that way, as once a year they do, they carry their victuals with them, for they should find nothing there but a manner of food that they call Syles, and they carry their Victuals upon the Ice on sleds, and Chariots without Wheelles, and as long as their Victuals last, they may dwell there, but no longer. And when the Spies of the Countries see Christians come, they run to the Towns, and Castles, and cry aloud, Kara, Kara, Kara; and as soon as they have cryed, then do the people arm them. And ye shall understand that the Ice there is harder then it is here, and every man hath a Stobe in his House, and therein they eat and do all things that them needeth; and that is at the North part of the World, where it is commonly cold, for the Sun appeareth not, nor shineth but little in that Countrey: and that Land is in some places

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so cold, that there may no man dwell therein; and on the South side of the World, it is in some places so hot, that there can no man dwell, the Sun giveth so great heat in those Countries.

CHAP. XLIV.

Of the Faith of the Saracins, and of the Book of their Law,
named Alkaron.

FOrasmuch as I have told you of the Saracins, and of other Lands, I purpose to set down a part of their Law, and of their Belief, as their Book saith that they call Alkaron, and some call that Book Hysay, and some call it Harne; in divers Languages of Countries, which Book Mahomet gave them, in the which Book he wrote among other things, as I have often read and seen, that they that are good shall go to Paradise, and the evil folks to Hell; and so believe all Saracins. And if a man ask of what Paradise they mean, they say it is a place of Delights, where a man shall find all manner of Fruits at all times, and Rivers and Waters running with Milk and Honey, Wine and fresh water, and they shall all have fair Houses and good, as they have deserved, and those Houses are made of precious Stones, gold and silver, and every man shall have ten Wives and Gardens, and he shall every day once have to do with them, and yet shall they still be Maidens. And they speak often of the blessed Virgin Mary, and tell of the Incarnation, that Mary was learned of Angels, and that Gabriel said to her that she was chosen before all other from the beginning of the World, and that witnesseth with their Book: and Gabriel told her the Incarnation of Jesus Christ, and that she should conceive and bear a Child: and they say, that Christ was a holy Prophet in word and deed, and also meek and right wise to all men, and one not any way blame-worthy: and they say that when the Angel told her of the Incarnation, she had great dread, for she was very young, and there was one in that Country that practised Sorcery, who was called Takina, that with Enchantments could make him like an Angel, and went often and lay with Ma-

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ments, and therefore was Mary the more afraid of the Angel, and thought in her mind that it had been Falina, who went to Baldens; and she charged him in the Name of God to tell her if he were the same Falina, and the Angel bade her have no dread, for he was for certain a true Messenger of Jesus Christ.

Also their Book Alkaron saith, that she had a Child under a Palm-Tree: then was she greatly ashamed, and wished her self dead, but as soon as her Child was born, he spake and comforted her, saying, Ne times Maria; that is, Be not afraid, Mary. And in many other places saith their Book Alkaron, that Jesus Christ spake as soon as he was born: and the Book saith that Jesus Christ was sent of Almighty God, to be an example to all men, and that God shall Judge all men, the good to Heaven, and the wicked to Hell, and that Jesus Christ is the best Prophet of all other, and next to God, and that he was a holy Prophet, for he gave the blind their sight, and healed all Diseases, he raised men that were dead, and was taken quick into Heaven. And if they may find a Book with Gospels, such as, *Missus est Angelus*, they do it great worship: and they fast one Month in the year, and eat only at night, and they keep them from their Wives; but they that are sick are not constrained to it. And their Book Alkaron speaketh of Jews, and saith, they are wicked people, for they will not believe that Jesus Christ is of God. Further they say, that the Jews speak falsely of our Lady, and her Son Jesus Christ, in saying that they did not hang him on the Cross. Their Book Alkaron forbiddeth further and these; and commandeth them to do so to others, as they would have others do to them: for the Saracens believe so near our faith, that they are easily converted when men preach the Law of Jesus Christ. They say also that they know right well by their Prophecies, that their Law of Mahomet shall fall, as the Jews Law doth, and that the Law of Christians shall last to the Worlds end. And if a man ask them wherein they believe, they say that they believe in God Almighty, that is the Maker of Heaven and Earth, & all other things, and without him is nothing done; and at the day of Judgment every man shall be rewarded after his des

serbing, and that all things are truth that God spake by the mouth of his Prophets.

CHAP. XLV.

Yet further concerning Mahomet.

Also Mahomet had writ in his Book Alkaron, that every man should have two Wives, or three, or four; but now they have nine, and as many Lemmans as them liketh; and if any of these Wives do wrong to their Husbands, he may drive her out of his House, and take in another, but he must give part of his goods. Moreover, where men speak of the Father, the Son, and the Holy Ghost, they say that they are not three Persons, but one God: for their Book Alkaron speaketh not thereof, nor of the Trinity; but they say that God spake, or else he was dumb; and that God had a Ghost, or else he was not alive: They say Gods Word hath great strength, and so saith their Alkaron; and they say that Abraham and Moses were greatly in favour with God, for they spake with him; and Mahomet was a true Messenger of God: and they have many good Articles of our Faith, and some understand the Scriptures, Prophets, Gospels, and the Bible, for they have them written in their Language. In their manner they know holy Writ, but they understand it but after the Letter, and so do the Jews, for they understand it not Spiritually, but after their Letter: and therefore saith Saint Paul, *Litera occidit, Spiritus autem vivificat*, that is, the Letter killeth, but the Spirit quickneth. The Saracens likewise say, that the Jews are wicked, for they keep not the Law of Moses which he gave them: and also Christians are evil, for they keep not the Commandments of the Gospel, that Jesus Christ sent unto them.

And further, I shall tell you what the Soldan told me upon a day in his Chamber, shutting out all other men, as Lords, Knights, and others, for he would speak with me in counsel: and then he asked me how Christians governed themselves in our Country: I answered him and said, Right well, thanks be to God: but he said secretly, nay, for he said that our Preests made no force of Gods Service: for they should

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gibe good example to men to do well, and they gibe ill example; and therefore when the people should go on the Holy days to Church to serve God, they go to the Tabern to sin in gluttony both day and night, eating and drinking as Beasts that eat not when they have enough. He said also, that there was much contention among Christians, and one would defraud another, and they were so proud that they wist not how to clothe them; now short, now long, now strait, now loose, and of all fashions: whereas they should be humble and meek, giving their alms as Jesus Christ did, in whom they believe. He said also that they were so covetous, that for a little money they would sell their children, sisters, or wives, one man taking another mans wife, and no man keeping his promise: Therefore said he, for their sins hath God given these Lands to our hands, and not through our strength, but all for your sins: For we know certainly, that while ye truly serve God he will help you, so that no man shall win of you; if that ye serve God as ye ought to do; but while ye live so sinfully as ye do, we have no dread of you, for God will not help you. And then I asked him how he knew the state of Christians in that manner: and he said that he knew well the state both of Lords and of Commons; by his messengers which he sent through all the Countreies as it were Merchants, with precious Stones and other Merchandise, to know the manner of every Countrey. And then he did call again all the Lords into his Chamber to us, and then shewed he unto me these persons that were great Lords of that Countrey, who shewed unto me the manner of my Countrey and of all Christendom, as though they had been men born in the same parts, and they spake French right well, and the Soldan also: and then I had great marvel of this slander of our Faith; and so they that should be turned by our good examples to the Faith of Jesus Christ, they are drawn away through our evil living; and therefore it is no wonder if that they call us evil, for they say truth; but the Saracens are true, for they keep truly the Commandments of their Alharon.

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CHAP. XLVI.

Of the Birth of Mahomet.

And ye shall understand that Mahomet was born at Ithareb in Araby, and his father was a Painim, and his Mother a Jew; their names were Abdal and Hemza, and they were but poor folk; and he was first a poor Dudge, and kept horse: and afterward he followed Merchandise.

And the Saracins say, he came into Egypt with Merchandise, and Egypt was the same time Christianized, and there was a Chappel beside Araby, and there was an Hermit; and when he came to the Chappel that was but a little low House, as soon as he entred, it began to be as great as it were a Palace Gate; and that was the first Miracle that the Saracins say he did in his youth. After began Mahomet to be wise and rich, and became a great Astronomer, and since was the Keeper of the Land for the Prince of Corasan, and governed it full well, in such manner that when the Prince was dead, he married the Lady named Quadiga. And Mahomet fell often into the falling Evil: wherefore the Lady was sorry that she had taken him to be her Husband: and he made her believe that every time he fell so, the Angel Gabriel spake to him, and for the brightness of the Angel he fell down. This Mahomet reigned in Araby, in the year of our Lord six hundred and twenty: he was of the kindred of Ishmael that was Abrahams Son, whom he begat on Hagar: the other are called Saracins of Sara: but some are called Moabites, and some Ammonites, after Lot two Sons. And ye shall understand that the Turks, Arabians, and Persians do profess the Al-karon, but they vary one from another in many matters. This Mahomet loved well a good man an Hermit, that dwelt in the Wilderness, a mile from Mount Sinai, in the way as men go from Araby to Chaldea; a daies journey from the Sea whence Merchants of Venice come: and Mahomet went often to this Hermit, for he heard gladly the Hermit preach; but his men were displeased at it, for they travelled sometime all night, wherefore they wished the Hermit dead. So it befell on a night, that Mahomet was soze drunk with strong Wine,

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so that he fell asleepe; then his men took his sword out of his sheath whyles he lay and slept, and therewith they slew the Per- mit, and when they had done, they put up the sword again all bloody; and upon the morrow when that he found the Permit thus dead, he was very angry in his mind and right wroth, and would have put his men unto death; but they all with one ac-



cord, and with one consent said, that he himself had slain him, when he was drunken, and they shewed him his own sword all bloody; and then he believed that they said truth, and cursed the wine, and all those that drank it. And therefore Saracens that are debout, drink no wine openly, lest they should be reprobed, but they drink good beverage, sweet and nourishing, that is made of Calamels, and thereof is sugar made.

And it befell sometime that Christians became Saracens, either through poverty, simplicity, or wickedness; and therefore their Archbishop when he receiveth them, said: Laelles ella Mahomet roses ella; that is to say, there is no God but one, and Mahomet is his messenger. And saying I have told you a part of their Law and their Customs. Now I will tell you of their Letters, with their Names.

First, they have say a almay, b bethat, c cathi, d delphy, e ethoti, f fhy, g gatophin, h hecum, i iochi, k kathi, l lothum, m malach, n nahalht, o orthy, p thoziri, q zothii, r ruchelar, s schonimus, t salathy, v yrichem, x xizor, z zalephin, & jhe-
tenton;

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tencon : these are the names. Four Letters have they yet more for diversity of their Language, so much as they speak in their throats, as we have in our Language and speech in England. Two Letters more they also have in their A.B.C. that is to say, y, &, the which are called thrane and zawx.

CHAP: LVII.

Of divers Countries, and of marvellous Beasts.

AS for hence I have spoken befoze of the holy land and Countries thereabout, and many ways thither; and to Mount Sinai, and to Babylon, and others other places which I have spoken of: Now will I speak of strange Beasts, of divers People, Countries and Isles that are parted by the Rivers which run through Paradise terrestre. For Mesopotamia, and the Kingdom of Chaldea, and Araby, are between two Rivers, Tigris and Euphrates, and the Kingdom of Media and Persia are between two Rivers, Tigris and Indus: and the Kingdom of Sury Palestine and Femines are between Euphrates and the Mediterranean Sea. It is of length from Moroch in the Sea of Spain, unto the great Sea: and so it lasteth beyond Constantinople three hundred and twenty miles of Lombardy, and to the Ocean Sea. In Inde is the Kingdom of Sichen, which is all closed among Hills, and befoze Sichen, is the Land of Amazony, wherein dwell none but women.

And thereby is the Kingdom of Albany, which is a great Land: and it is so called because that men are more white there than in other places. In this Country are great Hounds



and

and strong, so that they overcome Lyons, and slay them. And
ye shall understand that in those Countries are many Isles
and Lands, of all which it were too long to tell, but of some I
will speak more plainly afterwards.

CHAP. XLVIII.

Of the Haven of Gene, for to go by Sea into divers Countries.

Now he that will go to Tartary, Persia, Chaldea, or Inde,
he taketh ship at Gene, or at Venice, or at any other
Haven, and so he passeth by the Sea, and arriveth at Topa-
fond, that is a good City, that sometimes was called the Ha-
ven of Briga, and thereby is the Haven of Persia, of Media,
and of other Partes. In this City lyeth Saint Athanasius
that was Bishop of Alexandria, and made the Psalm Quicun-
que vult.

This man was a great Doctor of Divinity, and of the
God-head: he was accused unto the Pope of Rome, that he
was an Heretick, and the Pope sent for him, and put him in
Prison, and while he was in that Prison he made this Psalm,
and sent it unto the Pope, and said, if that he were an Heretick
then was that Heresie, for that was his Faith and his Belief:
and when the Pope saw that what he had said therein, was all
our Faith, he anon delivered him out of Prison, and com-
manded that Psalm to be said every day at the beginning of
Service; and so he held Athanasius for a good Christian: but
he would never after go to his Bishoprick, because they accu-
sed him of Heresie. Topafond was sometimes holden of the
Emperour of Constantinople, but a great man that he sent to
help the Country against the Turks, who hold it to himself, and
called himself Emperour of Topafond.

And from thence men go through little Armony, and in that
Country is an old Castle that is on a Rock, that men call the
Castle of Cyprus, there people say, men find an Hawk sitting
upon a Perch right well made, and a fair Lady of Fairy
that keepeth it; and he that will watch the same Hawk seven
daies and seven nights (some say, that it is but thre daies and
thre nights) alone without any company, and without sleep,
this fair Lady will come unto him at the seven, or at thre
daies

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daies end, and shall grant unto him the first thing that he shall ask of worldly things, and that hath often been proved, the sixth day: And upon a time it befell that a man who at that time was King of Armony, that was a right doughty man, marched upon a time; and at the seven daies end, the Lady came to him

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and bade him ask what he would: For he had well done his duty: and the King answered and said, that he was a great Lord, and in good peace, and was rich: so that he would ask nothing but the continual love of the fair Lady, or to have his will of her. Then this fair Lady answered and said unto him, that he was a fool, for he would not what he asked, neither might he have her: but he should have asked of her, any worldly thing, for she was not worldly. Then the King said he would nought else: and she said, that he would ask ought else, she would grant him and all that came after him these things, and said unto him: Sir King, ye shall have war without peace unto the ninth degree: and ye shall be in subjection unto your Enemies, and ye shall have great need of good Carrel. And since that time all the Kings of Armony have been in war, and needy, and under tribute of the Saracens.

Also a poor mans son who watched on a time, asked of the Lady that he might grow rich and happy by Merchandise, and the Lady granted him: but she said to him, that he had

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asked his undoing, for great pride that he should have thereof. And this man became so great a Merchant both by Sea and Land, that he was so rich, that he knew not the thousand part of his goods.

Also a Knight of the Templers watched likewise, and when he had done, he desired to have a Purse full of Gold; and whatsoever he took thereof, it should ever be full again; and she granted it him, but she told him that he had desired his destruction, by the great mispending that he should have of the same Purse; and so it befell. But he that shall watch hath great need to keep him from sleep: for if he sleep, he is lost, so that he shall never be seen after. But this is not the right way, but for a marvel.

From Topasond men go to great Armony, to the City Artyron, which aforesaid was a fair City, but the Turks have destroyed it, that there neither groweth wine nor fruit. From Artyron, men go to the Hill Sabissocal, and there near is another Hill called Arak, but the Jew call it Armo; where the Ark of Noah rested after the Deluge, and on that Hill a man may see very far in clear weather, for the Hill is full seven miles of height; and some say, they have been there and put their fingers in the holes where the Fiend went out, when Noah said in this manner, Benedicite. But I judge, that for sooth that is alwaies upon that Hill, both winter and summer, no man hath ever gone up since Noah was there; but only one is said to have been there, who brought a plank that was in the Ark, at the Hills feet, for he had great desire to go up that Hill; and when he was at the third part upward, he was so weary that he might not go further, and he rested him and slept; and when he was awake, he was down at the Hill foot; and then prayed he to God, devoutly, that he would suffer him to go to the upper part of the Hill, and an Angel said, that he should have his desire; and so he did; and since that time no man did ever come there; but a man ought not to believe all things that are spoken of it.

And from thence men go to a City that is called Tanziro, which is a fair and a rich City; beside that City is an Hill of Salt; and thereof every man taketh what he will; and there dwell many Christians under Tribute of the Saracins. From thence men go through many Cities, Towns and Villages towards India; and then cometh a City which is called Cassage, that

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that is a fair City, and near that is abundance of Corn, Wines,
and all manner of Fruits, and there met the three Kings
together, that went to make their Offering to our Lord in



Bethlehem. From that City men go to another called Car-
bage, and Pauins say, that Christians may not dwell there,
but

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but they be seen, yet they know not the cause. From thence men go through many Countreies, Cities and Townes; so that it were too long to tell all: and to the City of Carna, that was sometime so great, that the Wall was five and twenty miles about, which yet may be seen, but it is not inhabited, and at that place endeth the Land of the Emperour of Persia.

CHAP. XLIX.

Of the Country of Job, and of the Kingdom of Chalde.

Of the other side of the City of Carna, men enter into the land of Job, that is a good land, furnished with plenty of all fruits, and it is also called Swere. In this land is the City of Thomar. This Job was a Prince, and also he was Cosraas Son, and he held that land as the Prince thereof, and he was so rich that he knew not the hundred part of his goods; and after his poverty God made him richer then ever he was before, so that he was King of Idumea, after the death of King Esau; and when he was King he was called Joab; and in that Kingdom he lived an hundred threescore and ten years, so that when he died he was two hundred forty and eight years old. And in the land of Job is no want of any thing that is needful for mans body. There are Hills where men find Hanna, which Hanna is called Angels Bread; it is white of colour, and much sweeter than Sugar or Honey; and it cometh of the dew of Heaven that falleth on the Herbs, and there it congealeth and waxeth white, and it is used in medicines for rich men.

This land boundeth on the land of Chaldea, which is a great land, and there the men are very fair, and well apparelled, as with Cloath of Gold beset with costly Pearls, and many other precious Stones. The women are but hard favoured, and go bare-foot, and meenly clad, with a wide and coarse Coat, but so short that it scarce covers their knees; their sleeves are long, down to the foot: they have long black hair hanging about their shoulders, and are nothing lovely to look upon, but I had best say no more, for I am afraid I shall get small thanks for my praising of them. In this land of Chaldea asforesaid is a City called Har, and in that City was Abraham the

CHAP.



CHAP. L.

Of the Kingdom of Amazony, where dwell none but Women.

Near the land of Chalde is the land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to live among them, nor to have rule over them. For aforesaid time there was a King and men dwelling in that land, and they had wives as in other Countries. Now it befell that the King had great War with the men of Scythia: this King was called Colopius, and he was slain in Battell, and all the Nobles of his Land. When the Queen and the other Ladies of the Land, heard that the King and the Lords were slain, they gathered them together and kill, led all the men that were left in their Land among them. And when they will have any men to lie by them, they send for them into a country that is near their land, and the men come and stay there eight days, or as the women like, and then go they again: and if they have men-children they send them to their Fathers when they can eat and go. If they have maid-children they keep them: and if they be of Noble blood, they burn the left Pap away, for bearing of a Shield, and if they be of base degree, they burn the right Pap away, for shooting. For the women of that Country are good Warriours, and are often in pay with other Kings; and the Queen

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of that Land governeth both the land: this Land is inhabited
with Water. Beside Amazony, is the land of Termagute, that
is a good Land and profitable, and for the goodness of that
Land King Alexander did make a City there, and called it
Alexandria.

CHAP. XXXIII.

Of the Land Ethiope.

On the other side of Chaldea, toward the South, is Ethiope,
which is a great Land; and ye shall understand that the



Land of Ethiope reacheth Eastward to the great Wilderness,
Westward

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Westward to the land of Nuby, Southward to the land Maricane, and Northward to the Red Sea: and then is a Partim that lasteth from the Hills of Ethiopie, unto Lady the high and the low, that lasteth to the great Sea of Spain. In this Land on the South, are the folk very black. In this land is a Well, that in the day the water is so cold that no man may drinke thereof, and in the night it is so hot that no man may abide to put his hand in it. In this land the Rivers and all the Waters are troubled, and some yield salt for the great heat; and men of that land are now drunken, and have little appetite to meat. They have commonly the Flux of the Body, and live not long.



In Ethiopie are such men as have but one foot, and they go so fast that it is a great marvel, and that is a large foot, for the shadow thereof covereth the body from Sun or Rain, when they lie upon their backs; and when their children are first born, they look like russet, but when they wax old, then they be all black. In Ethiopie is the land of Suba, of which one of the Kings that sought our Lord at Bethlehem was King.

CHAP. LII.

Of Inde the more and the less, of Diamonds, and of their great vertues.

From Ethiopie men go through many and others Countries before they come into Inde: and it is parted into three parts

parts, that is to say, under the moze, which is a hot Land : and Inde the less which is a temperate Land : and the third part is toward the North, and there it is very cold, so that with great cold, frost and ice, the water becomen Chyffal, and upon that groweth be rich Diamonds that are of a troubled colour, which Diamond is so hard that no man may breake it. Other Diamonds men find in Araby, that are not so good, so they are more soft, and there be some in Cyprus. In Macedonia men find Diamonds likewise, but the best are in Inde, and some are many times found in a masse, in the Spines where gold is gotten. When men breake the masse in pieces : sometimes men find some as great as a Pease, and some less, and those are as hard as those of Inde : sometimes there are good Diamonds found in Inde upon the Rock of Chyffal : and also upon the Rock of Adamant in the Sea. And upon other Hills are Diamonds found that are as great as Hazel Nuts, which are square, and pointed of their own kind, and they grow tin together, male and female, and are nourished by the Dew of Heaven, and they engender commonly and bring forth other small ones, which encrease and grow all the year. I have many times tryed that if a man keep him with a little of the Rock, and wash them often with the Dew, they will grow every year, and the small will grow great : and if a man do bear that Diamond on his left side then it is of more vertue, for the strength of their growing is toward the North, that is on the left side as men of those Countreies say. To him that beareth the Diamond with him, it giveth hardiness, it keepeth the limbes of the body it also giveth a man victory over his Enemies, if his cause be right, and it keepeth him that beareth it in good temper, free from strife, riot, all dreames, sorceries, and enchantments. Moreover, no wild beast shall assaile or any way hurt them. This Diamond should be neither bought nor sold but given freely, for then it is of most vertue. It beareth the Raigner, and him that is possessed with a Devil : a bad sorcerer as any Venime or Payson is brought near to the Diamond, it melteth, and begins to sweat. And men may easily polish them, though some think they may not be polished, and men may assay them well in this manner : First, cut

them on precious Stones, Sapphires, as upon Christal, and then take a Stone that is called Adamant, and lay a Riddle before that Adamant, and if the Diamond be good and of vertue, the Adamant brayeth not the Riddle to it, whyles the Diamond is there. And this is the proof that they make beyond the Sea. But it chanceth sometime that the good Diamond loseth the vertue through him that beareth it, and therefore it is meetest for to make it recover the vertue again as else it is of little value:

CHAP. LIII.

Of divers Kingdomes and Isles in the Land of Inde, and of people that are of a yellow and green colour, and of many strange things.

There is in Inde many Countreies and others Kingdoms, and it taketh the name of a River that runneth through it, which is called Inde elle, and there are many precious Stones in the said River, and others other strange things as Cales of thirty foot long: and men that dwell near that River are of a bil colour yellow and green. In that Land of Inde are more than fife thousand Isles that are inhabited, (beside others that are uninhabited) and in each one of those are great plenty of Cities, and much people: for the Indians are of that condition, that commonly they pass not out



off the Land, for they dwell under the Planet Saturn, which maketh his course through the twelve Signs but once in thirty years. For the Sun passeth through the twelve Signs in one month, and for that Saturn is of so little stirring, therefore men that dwell under it, and in the Climate, have no good to do but to sit much abroad. But in our Country it is contrary, for we are in a Climate that is under the Sun, and of light stirring, and therefore it glider us well to much making and stirring, and to go into others Countries of the World, for it goeth about the World more swifter than any other Planet doth.

Also men passe through Inde to many Countries by Sea, and then they come to the Isle of Hermes, where Merchants of Mexico and of Gene, and of others other parts of Christendom come to buy their Peccanilla. And it is so warm there in that Isle that mens members hang down to their thighs, for the great swelling of the Body. But men of that Country that know better manners do bind them fast, and amidst them wets Distillments, make therefore for to bind them up, whereby they may live more coolly. In this Island men and women lie all naked in the Rivers, from the beginning of the heat of the day till it be past noon, and they lie all in the water but the face, for the great heat that is there,



and the women be not ashamed for the men. In this Isle the
 ships are without masts or houses of Iron, but the Rocks of
 Roaman that are in the Sea should serve the ships to them.
 From this Isle men go by Sea to the Isle of Aina, where is
 great plenty of Corn, and the King of this Isle was sometime
 so mighty that he held War against King Alexander with
 great strength. Men of this Isle have many manners of
 Religion and Faith, and have also divers Laws: for some do
 worship the Sun, some the Fire, some the Trees, and some
 the Serpents, or any other thing that they first meet in the
 morning and some do worship simple Simulacres and Idols;
 but between Simulacres and Idols is no difference, for they
 are but Images made to imitate likenesse for what a man may in-
 vent: for some Image hath an Head like an Ox, and some
 have three or four Heads, one of a Man, or an Horse, or an
 Ox, or any other beast that a man hath seen.

And ye shall understand, that they that worship Simulacres,
 they worship them for worship men that were sometime, as
 Hercules and others, who did many wonders when they lived:
 for they say they know well that they are not that God which
 created all things, but that they are in communion with God
 for the wonders they did, and therefore they worship them.



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And so say they of the Sun, for it changeth oft times, and gloriously sometimes great heat for to nourish all things on Earth: and because it is so great profit, they know well that it is not God, but it is in Gods labour, and he loveth it more than any other thing, and for this cause they worship it.

Also they have their reasons for other Planets, and for Fire also, for it is profitable & needfull. And of Beasts they say that the Ox is the holiest that they may find on Earth, and more profitable than any other: for he both much good, and none ill, and they know well that it may not be without the special grace of God, and therefore they make their God the one half like an Ox, and the other half like a Man, for Man is the fairest and chiefest creature in the World. And they do worship to Serpens and other beasts that they first meet in the morning, and namely those beasts that have good meaning, after to whom they spend well all the day after, the which they have gotten of Gods grace, and therefore they do make Images like unto these things, that they might worship them before they meet any thing else.



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And there are some of them that say some Beasts are better
 for to meat than others: say Hares, Rabbits, and other Beasts
 are ill to meat first as they say. In this Ile of Lusia are many
 wild Beasts, and Hares in that Country are as great as
 Hounds here, and they take them with Spallies, for Cats
 may not take them. From thence men go to a City that is
 called Archis and it is a fair and good City, and there dwel-
 ling many fine holing Chyilians, and there be men of Re-
 ligion. From thence men come to the Land of Lambé, and in
 that Land groweth Pepper, in a Forrest that is called Lam-
 bar, and it groweth in none other place more in all the Coun-
 try than in that Forrest, and that Forrest is fifty vns Jour-
 nes, and there by the Land of Lambé is the City of Volontes
 and under that City is a Hill that men call Volontes, and
 thence taketh the City his name.

And so at the foot of the same Hill is a right fair and clear
 Well, that hath a full good and sweet labour, and it smelleth
 of all manner of Costs of Spices. And also at each hour of
 the day it changeth his labour diversly; and who so drinketh
 thence in the day of that Well he is made whole of all manner
 of sickness that he hath, I had some time drunk of that Well
 and me thinketh yet that I sawe the better: some call it the
 Well of Youth for they that drink thereof, seem to be young
 alway, and have little sickness: and they say that this Well
 cometh from Paracelsa Terrestre, because it is of such vertue.
 In this Land groweth Ginger, and thence come many rich
 Merchants to Lusia. In this Country men worship an
 Dr, for his great simplicity and meekness, and the profit that
 is in him: so they make him to labour for seven years, and
 then they eat him, and the King of that Land hath store more
 an Dr with him, and he that respect him. Every day taketh
 his face for the keeping: And also every one doth chereth his
 urine, and his dung into a vessel of Gold, and beareth it to the
 Prelate that they call Aech pora paparon, and the Prelate
 beareth it to the King, and maketh thereupon a great sur, and
 then the King putteth his hand therein, and they call it gaul,
 and he anointeth his front and his Breast therewith, and they
 do it great worship, and say he shall be fulfilled with the ver-
 tue of the Dr before said, and that he is halloved through ver-
 tue

one of those holy things, as they say. And when the King hath thus done, then other Kings do it. and after that other men according to their degree, if they may have any of the remnant.

In this Country these Idols are half Sparrow and half Ox, as in the Figure in the second page before is shewed, and one of these Idols the wicked Spirit speak unto them, and give them answer of what thing they ask him: and before these Idols they oftentimes slay their Children, & sprinkle their blood on the Idols, and so make sacrifices. And if any man dye in that Country, they burn them in token of Penance, that he should suffer no penance, if he were laid in the Earth, by eating of Worms: and if his Wife have no Children, then they burn her with him, and they say it is good reason, that she keep him company in the other world, as she did in this, & that if she have Children she may live with them, if she please, also if she will. In this Country groweth good wine, and women drink wine, and men none, and women have their heads and not men.

CHAP. LIV.

Of the Kingdome of Miraron.

From this Land men go many a days journey to a Country called Sabaron, and this is a great Kingdom, there are many fair Cities and Townes. In this Land lyeth St. Thomas in a fair Tomb, in the City of Calamy, and the Arch-



And the Duke that he put into our hands after his Reser-
 vation; when I putt saie unto him, I shall see incredulous, and
 fideles; that is to say, We are of vain hope, but believe: that
 some have lyeth yet without the Count's Gate; and with this
 have they give their houses in that Countrey; to wit, who saith
 right, and who not; say if any strife be between two par-
 ties, they write their names, and put them into the hand, and
 then immediately the hand casteth up the Will of them that
 do wrong and holdeth the other Will that doth right, and there-
 fore men come from far Countreys to have Judgment of cau-
 ses that are in doubt.

In this Church of Saint Thomas is a great Image, that is
 a Minutier, and is richly beset with precious Stones and
 Pearls; so that Jewes men come in Multitudes from far
 Countreys with great devotion, & there come some Pilgrims
 that bear sharp knives in their hands, and as they go by the
 way they slash their hands and thighs that the blood may
 come out for the love of that Idol, and they say that he is ho-
 ly that will do for that Idols sake. And there be some that
 from that time that they go out of their Houses, at each third
 pace they kneel, till that they come to this Idol; and when
 they come there, they have Incense, or some other thing to offer
 to the Idol: And there be some that spinster as Temple of
 this Idol, is a River full of water, and in that River Pil-
 grims cast Gold, Silver, Pearls, and other precious Stones



without number, in kind of offerings; and therefore when
on the Spinner had any need of mending, then the Spinner of
the Spinner gave unto the Miller, and takes out thereof as
much as is needed for the mending of the Spinner.

And so shall understand that when any great Feast of that
Fool come, as the Dedication of the Temple or of the Exoni-
ing of the Fool, all the country therabout assemble there to-
gether: then they set the Fool with great reverence in a chair
richly belet with Gold and Tapissey, and so they carry him
with great reverence & worship round about the city; and be-
foze the chair goeth first in procession, all the Parsons of the
country go thus and thus together; and so after them go the
Pilgrims that are come from far countries, of the which
Pilgrims some fall down befoze the chair, and so let all go
over them, in so much that some are slain; and others have
their arms and legs broken: this they do for love of the Fool,
thinking that the more pain they suffer here for their Fool, the
more joy shall they have in the other world. But a man shall
find few Christians that will suffer so much penance for our
Lords sake, as they do for their Fool. And nigh befoze the
chair go all the Spinners of the country, which are without
number, with great melody.



And when they are come again to the Temple, they set up
the Fool again in his Exoniung for worship of the Fool two
and with a great melody and song, and so the Fool was made
a Knight.

so these are willingly slain with sharp knives: and the men
in that country think they be great worship, if that holy man
which is slain be of their kinne: likewise they say, that all
those that are there slain are holy men and saints, and they
are buried in their kettles: and when they are thus slain,
their friends burn their bodies, and they take the ashes, and
those are kept as Reliques, and they say it is an holy thing,
and that they fear no danger while they have of those ashes.

CHAP. LV.

Of a great Country called Lamory, where the people go
naked: and of other things.



From this country five or six days journey, is a country
that is call'd Lamory, and in that land is great heat,
and it is the custome there that men and women go naked,
and they scorn all them that are clad: for they say, that God
made Adam and Eve all naked, and that men should be no
shame of that God made: and they believe in the same God
that made Adam and Eve, and all the world. And there is no
women married, but women are all common there, and they
refuse no man. And they say that God commandeth Adam and
Eve, and all that come of them, saying, Crescite & multipli-

camini, & replete terram: Increase and multiply, and fill the Earth. No man there may say, This is my Wife: nor no woman may say, This is my Husband: and when they have children, they give them to whom they will of them that have medled with them.

Also the land is all common, for every man taketh what he will: for that one man hath now this year, another man hath the next year. And all the goods, as Coyn, Beasts, and all manner of things in that country are common. For there is nothing under lock, and as rich is one man as another: but they have an evil custom to eating of flesh, for they eat mans flesh more gladly then other. And therefore, in that land is abundance of Coyn, of flesh, of fish, of Gold, of Silver, and of all manner of good. And thither do Merchants bring



children for to sell, and those that are fat they eat, but those that be lean they keep till they be fat, and then are they eaten. And besides this Isle of Lemmy, is another called Somober, the which is a good Isle: and there both men and women that are of the nobility are marked in the Thighs with a hot Iron, that they may be known from other, for they think themselves the wealthiest of the world, and they have a marvelous love with those men that are naked, of whom

I speake before. And there are many other Trees and People
of the which it were almost to speake here.

CHAP. LVII.

Of the Countrey and Isle called Java, which is a mighty Land.

AND there is also a great Isle that is called Java; and the
King of that countrey hath under him seven Kings. So he
is a very mighty Prince. In this Isle groweth all manner of
Spices most plentifully: there is any other place, as Ginger,
Cloves, Nutmegs, and other; and ye shall understand that the
Nutmeg beareth the Price. Also in that Isle is great plenty of



all things save wine. The King of this land hath a rich Pa-
lace, and the best that is in the world: for all the Staires of his
Hall and Chambers, are made, one of Gold, and another of
Silver; and all the Walls are plated with fine Gold and
Silver, and in those plates are written Stories of Knights,
and Battels: and the Floors of the Hall and Chambers are
of Gold and Silver: so that no man would believe the great
riches that are there, except he had seen it: and the King of
this Isle is so mighty, that he hath many times overcome the
great Came of Cathay, which is the mightiest Empire that
is in the world: there is often war between them, for the great
Came would make him hold his land Tributary of him.

of Sir John Mandevile, Knight.

CHAP. LVII.

Of the Kingdom of Pathen or Salmasse, which is a goodly land

After so to go forth by the Sea, there is an Isle that is called Pathen, and some call it Salmasse, for it is a great Kingdom, with many fair Cities. In this land grow Trees that bear Peel of which men make fair Bread and white, and of good savour, and it seemeth like as it were Wheat, And there be other Trees which bear venim, against the which is no medicine, but only to take of the leaves of the same Trees, and stamp them, and temper them with water, and drink it, or else he shall die suddenly, for nothing else may help him. And if ye will know how these Trees bear Peel, I shall tell you: men beise with an Hatchet about the root of the Tree by the Earth, and they pierce it in many places, and then cometh out a Liquor, the which they take into vessels, and let it in the Sun, and dry it, and when it is dry, they carry it unto the Mill to grind, and thereof is fair Peel and white. Also Honey, Wine, and Clove, are drawn out of other Trees in the same manner, and they put it into vessels to keep. In that Isle is a dead Sea, which is a water that hath no bottom, and if any man fall therein he can never be found: beside that Sea groweth great Canes, and under their Roots men find precious Stones of a great vertue, for he that beareth one of those Stones about him, there may no Iron wound him, nor draw blood of him: and therefore they that have those Stones fight full hardy, for there may no weapon that is of Iron wound them: therefore they that know the manner, make their weapons without Iron, and so they slay them.

CHAP. LVIII.

Of the Kingdom of Talonach, the King whereof hath many Wives.

After this there is, that men call Talonach, the same is a great land, and therein is great plenty of fish, and other good, as you shall hereafter hear. And the King of that Land hath as many Wives as he will, a thousand and more, and

and he never lieth but once by any one of them: And also in that Land is a great murder, for all manner of fishes of the



Sea come thither once a year one after another, and they lye near the land. Sometimes on the land, and so lye three days, and men of that land come thither and take of them what they will, and thence those fishes a way, and another sort cometh, and lye also three days, and men take of them: and thus do all manner of fishes, till all have been there, and men have taken what they will. But no man can tell the cause why it is so: But they of that country say, that those fishes come thither to do worship to their king: for they say, he is the mightiest king of all the world, for he hath so many soldiers, and getteth so many children of them. And that same king hath fourteen thousand of Elephants of many to his



lands, and they be kept for his pleasure by the men of that country, so that he may have them ready at his hand when he hath any war against any King or Duke, and then he hath put upon their backs Castles and men of war, as the use of that land is, as other Kings and Princes do thereabout.

CHAP. LIX.

Of the Island called Raso, where people be hanged if they be sick past hope of recovery.



And from this Isle men go to another Isle call'd Raso and the men of this Isle, when their friends are sick, and that they believe surely that they shall die, they take them and hang them up quick on a tree, and say it is better that Birds, that are Angels of God, eat them, then devils of the earth. From thence men go to an Isle where the men are of an ill kind, for they nourish Venoms for to strangle men. And when their friends are sick that they think they shall die, then do these Venoms strangle them for they will not that they die a kindly death, for then should they suffer too great pain, as they say: and when they are thus dead, they eat their flesh for Cleanse.

CHAP. LX.

Of the Island of Melk, wherein dwell the evil people. From thence men go by sea through many Isles, into an Isle called Melk, and there be full all people, for they



have none other delight but for to fight and day men, for they
 drink glayrly mans blood, which blood they call good, and he
 that can lay most, is of most fame among them. And if
 there be thus some a while, and after he makes friends, then
 must they drink also others blood, as with the accords of
 no doubt. From this the men go to another that is



call'd Kethonot, where all men are as Beasts, for they are un-
 reasonable, and they dwell in Caves, for they have not wit to
 make houses: these men eat fowls, and speak not, but make

such hells as Beasts on earth have: and they in the
face of riches, but of a stone that is of consequence, and it
is called *Wolfram*, and in that it is they know not the bee-
tar thereof, but they robet it for the treasure. 110

CHAP. LXI.

Of the life named *Macmure*, where the People have heads
like Hounds.



From this the men go to another that is called *Macmure*
can; which is a great Hills and a fair: and the men and
women of that Country have heads like Hounds; they are
reasonable, and worship an Oe for their God; they go all na-
ked but a little cloth before their private members: they are
good men to fight, and they bear a great Target, with which
they cover all their body, and a spear in their hand. And if
they take any man in battle, they lend him to their King,
which is a great Lord, and devout in his faith: his worship
about his neck on a Chain, three hundred great Beads, and
as the Monks say their Pater noster, and other prayers,
so their King saith every day three hundred prayers to his
God, before he either eat or drink; and he beareth all about
his neck a Ruby Stone, and as good, that is near a foot
and a half long. And when they take a man, they
give to him that Ruby to bear in his hand, and then they
lend him riding about the city, and then ever after they are

they haue flat mouths without lips. And in that Ile are
men also that haue their faces all flat without eyes, without
mouth, and without nose, but they haue their eyes and their
mouth behind on their shoulders.



And in another Ile are foue men, that haue their lips a-
bout their mouth so great, that when they sleepe in the Sun,
they couer all their face with their lips. And in another Ile
are little men as Dwarfs, who haue no mouth but a little
round hole, and through that hole they eat their meat with a
Pipe: and they haue no tongue, neither do they speak, but they
blow and whistle, and so make signes one to another. And in
another Ile are men with eares hanging vnto their shoul-
ders. And in another Ile are wild men with hanging eares,
who haue feet like an harte, and they run fast, and they take
beasts, and eat them. And in another Ile are men that
go on their hands and feet like beasts, and are all rough, and
will leap upon a Tree like Cats or Apes. And in another
Ile are men that go vpon their knees marvellously, and
haue on every foot eight toes. And in another Ile are folk
that are both men and women, and haue members of both, so
that sometimes both: and when they will, they use one at one
time, and another at another time; and they get children
with their own seed.



when they use the members of a man, and they bear children
when they use the members of a woman: many other manner
of folk be in the same Isles therabout, w^{ch} to tell it were too
long to tell all.

CHAP. LXIII.

Of the Kingdom of Mancie, which is a large Kingdom.

TO go from this Isle toward the East, after many days
journey, a man shall come to a Kingdom called Mancie,
and this is in great Inde, and it is the most delicious and
plentiful land in all the world. In this land dwell Chri-
stians and Saracens, for it is a great land: and therein are
fair women, and therefore some men call that land Albany,
for the white folk: and there is a city that is called Ka-
tozin, and it is bigger than Paris: and therein are
five thousand great Cities, and many other Towns. In this
land no man hath a begging, for there is no poor man, and
there men have Wealth as it were Cats. In this Isle are
Birds twice greater than they be here, and there is no man-
ner of Animals good cheap. In this country are white Gons:
and they bear no feathers but wool, as they do in our land,
and women of that country that are Whores, bear Children
upon

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And so when they have eaten all the flesh, then they take the bones and bury them, all singing with great mirth; and all those of his friends that were not there at the eating of him, have great shame and reproch; so that they shall never more be taken as friends.



And the King of this Isle is a great Lord and mighty, and he hath in many Isles other things under him, and in one of these Isles are men that have but one eye, and that is in the





middle of their front, and they eat their flesh and give all
 rats. And in another Isle are men that have no heads and
 their eyes are in their shoulders, and their mouths in their
 breast. In another Isle are men that have no heads nor eyes,
 and their mouth is in their shoulders. And in another Isle
 are men that have flat faces without noses, and without eyes,
 but they have two small round holes in stead of eyes, and



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subject to him, and therefore he heareth that Kuby alway as-
 lons his neck; so; if he bear not the Kuby, they would no
 anger hold him for their King. The great Cans of Cathay
 is so much coveted this Kuby: but he might never have it,
 neither by war nor by other means: And this King is a full
 faine and vertuous man, so; men may go safely and surely
 through his land, and bear all that they will, so; there is no
 man so hardy to let them. And from thence men go to an
 Isle that is called Sello; this Isle is more than an hundred
 mile about, and therein be many Serpents which are great;
 with yellow stripes, and they have four feet with short legs,
 and great claws; some be the fadoms of length, and some
 of eight and some of ten, and some more, some less, and they
 be called Crocodiles: and there be also many wild Beasts
 and Elephants.



Also in this Isle and in many Isles therabout, are many
 wild Beasts with this hairs, and there are also in that coun-
 try hipital lions, and many other strange beasts: but if I
 should tell all, it would be too long.



CHAP. LXII.

Of a great Island called Dodyn, there are many men of evil condition.

There is there another Ile, called Dodyn and it is a great Ile. In the same Ile are many and others sorts of men, who have evil manners, for the Father eateth the son, and the son the Father, the Husband his Wife, and the Wife her Husband. And if it so be that the Father be sick, or the Mother, or any Friend, the Son goes soon to the Priest of the Law, and prayeth him that he will ask of the Idol, if his Father shall die of that sickness or not. And then the Priest and the Son kneel down before the Idol devoutly, and ask him, and he answereth to them: and if he say that he shall live, then they keep him well: and if he say that he shall die, then cometh the Priest with the Son or with the Wife, or any that is a friend unto him that is sick, and they lay their hands over his mouth to stop his breath, and so they slay him, and then they smite all the body in pieces, and pray all his friends to come and eat of him: but is dead, and they make a great Feast thereof, and have many drinkes there, and eat him with great melody.



upon their herbes, that they may be known by it. In this country they take a beaſt that is called a Roppe and they keep it to go into Waters and Rivers and ſtraight way he bringeth forth of the Water great Fiſhes: and thus they take Fiſh as much as them needeth.

From this city men go many days journey to another city called Callay, which is one of the faireſt in the World, for that city is next fifty mile about, and there is in that city above ſix principal gates without. From thence within three miles is another great city, and within this city are more then ten thouſand Buildings and upon each Building is a ſtrong Tower, where the Rulers dwell, to keep it againſt the great Cane, for it ſometimes on his land: and on each ſide of the city runneth a great River, and there dwell Chriſtians and other, for it is a good and plentiful country, and there groweth very good Wheat. In this city the King of France hath ſent to dwell and there dwell all Religious men. And men go upon the River till they come to an Abbey of France a little from the city, and in that Abbey is a great Garden, and therein is ſundry ſorts of Trees of ſundry Fruits: In that Garden are others kinds of Beaſts, as Rabbits, Hens, *Germans*,

Harmaia, and other: and when the Cockent haue eaten, a
 Monk taketh the remainder and beareth it into the Garden,
 ringeth onto with a Bell of Silber, which he holdeth in his
 hand, and anon come all those beastes that I speak of, and
 many moze, more than as thre thousand, and he giveth them
 meat in fair Mossels of Silber: and when they haue eaten, he
 smiteth the Bell again, and they go away: and the Monk
 saith that those Beasts are souls of men that are dead, and
 those Beasts that are fait, are souls of Lords, and other rich
 men; and those that are foul Beasts, are souls of other Com-
 mons: and I asked them if it had not been better to giue
 that rellef to poore men: and they said, There is no poore man
 in that Country: but if there were, yet were it moze Aims
 to giue it to those souls that suffer there their penance, and
 may go no farther to get their meat, then to men that haue
 wit, and may trauel for their meat. Then men come to a
 City that is called Chibena, and there was the first siege of
 the King of Spaine. In this City are thre score bridges of
 stone as faire as may be made.

CHAP. LXIV.

Of the Land of Pigme, the people whereof are but
 three spans long.

When men passe from the City of Chibena, they passe
 ouer a great River of fresh water, and it is near foure
 mile broad, and then men enter into the land of the Great
 Canoe. This River goeth through the land of Pigme, and there
 men are of little stature, for they are but thre spans long, and
 they are very faire both men and women, though they be lit-
 tle: and they are married when they are half a year old, and
 they liue but eight year, for he that liueth eight year, is hol-
 den very old: these small men are the best workmen of Silk
 and Cotton, and all manner of things that are in the world;
 and these men trauel not, nor till land, but they haue among
 them great men, as we are, to trauel for them, and haue
 great scoze of those great men, as we would haue of Gy-
 ants, or of them if they were among us.

CHAP. LXV.

Of the City of Minke, where a great Navy is.

From this Land men go through many countries, cities, and Towns, till they come to a city that men call *Sankhe*. In that city is a great Navy of Ships, and they are white as Snow, by reason of the colour of the Wood they are made of and they are made as it were great Houses, with Halls and chambers, and a bar casements,

CHAP. LXVI.

Of the Land named Cathay, and of the great riches thereof.

And from thence men go upon a River that men call *Ceremoian*, and this River goeth through Cathay, and doth many times harm when it teareth great. Cathay is a fair country and rich, full of goods and merchandises: thither come Merchants every year for to fetch Spices, and other Merchandises more commonly than they do to other countries. And ye shall understand that the Merchants that come from Venice, or from Gene, or from other places of Lombardy, or of Italy, they go by Sea and Landeleben montys or more ere they come to Cathay.

CHAP. LXVII.

Of a great City named Cadon, wherein is the great Palace and Seige.

In the Province Cathay towards the East, is an old city, and he that City the Tartarians have made another city that men call Cadon, that hath xii Gates, and between each two Gates is a great mile, for those two cities the old and the new is round about xx miles: in this city is the Palace and Seige of the great Crane: it is a very fair place and great, of which the walls about be two miles, and within that are many fair places, and in the Garden of that Palace is a very great Hill, on the which is another Palace,

and

and it is the fairest that may be found in any place; and all about the Hill are many Trees bearing divers fruits, and about this Hill is a great Ditch, and there near are many Rivers on each side, and in those are many wilde Fowls that he may take and not go out of the Palace. Within the Hall of that Palace are thirteene Pillars of Gold, and all the Walls are covered with rich skins of Beasts that men call Panthera.

These are fair Beasts and well smelling, and by the smell of those Skins, no evil smell may come to the Palace: those Skins are as red as blood, and they shine so against the Sun, that a man can scarcely behold them, and those Skins are esteemed there as much as gold. In the midst of the Palace is a place made, that they call, the Mount; for the great Chamber is well deckt with great and precious stones hanging about; and at the four corners of the Mount are four Pedecles of Gold, and under that Mount, and about are Conduits of Beverage that they drink in the Emperors Court. And the Hall of that Palace is richly deckt and well; and first at the upper end of the Hall is the Throne of the Emperour very high, where he sitteth at meat, at a Table that is well bordered with gold, and that board is full of precious stones, and great pearls, and the greeces on which he geth up, are of divers precious stones bordered with Gold.

At the left side of his Throne, is the seat of his Wife: a degree lower than he sitteth, and that is of Jasper, bordered with gold, and the seat of his second Wife, is a degree lower then the first, and that is also of good Jasper, bordered with gold; and the seat of his third Wife is a degree lower than the second, so all ways he hath three Wives with him wherefoever he is: and these Wives, in the same place sitteth other Ladies of his kin, each one lower than other, as they are of degree: and all those that are married, have a corner of a mans seat upon their heads, near a cubit long, all made with precious stones, and about they are made with shining feathers of Peacocks, or such other: in token that they are in subjection of man, and under mans feet; and they that are not married have none such. And on the right side of the Emperour sitteth all his Son, the which shall be Emperour

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after him, and he sitteth also a degree lower then the Emperour, in such manner of seats as the Emperour sitteth, and by him sitteth other Lords of his kin, each one lower then other, as they are of degree. And the Emperour hath his Table by himself alone that is made of gold and precious stones, as of white chissal, as yellow bordered with gold, and each one of his Wives hath a Table by her self.

And under the Emperours Table sitteth four Clerks at his feet, that write all that the Emperour saith, be it good or ill. And at great feasts about the Emperours table, and all other tables in the Hall is a Vine made of gold, that goeth all about the Hall, and it hath many branches of grapes like to grapes of the Vine: some are white, some are yellow, some red some green, and some black: all the red are of Rubies, of Creame, as Albiance; the white are of Chissal as Eyrall, the yellow are of Topaces. The green of Emeralds and Chrysolites, and the black are of Quicks and Serands, and this Vine is made thus of precious stones so properly, that it seemeth that it were a Vine growing. And beside the head of the Emperour standeth great Lords, and no man is so hardy to speak unto him, except it be Portugallians to solace the Emperour. And all the Trifles that are served in his Hall as Chambers, are of precious Stones, and specially at the Tables where great Lords eat, that is to say, of Jasper, Chrysal, Amethyst, as fine Gold, and the tops are of Emeralds Sappires Topaces, and other of any manner of Stones, and Silver have they no Vessels, for they esteeme but little of silver to make Vessels of, but they make of Silver Cherees, Pillars, and Pavements of Halls and Chambers. And ye shall understand that my Fellow and I were in wages with him sixteen moneths against the King of Panche, upon whom he made War, and the cause was, we had so great desire to see the Nobility of his Court, if it were such as we heard speak of; and truly we found it more rich, and of greater Royalty then ever we heard speak of, and we should never have believed it, but we not seen it: but ye shall understand the use of eating and drinking is more evil among us then in those countries, for all the Commons eat upon skins of Beasts on their knees, and eat the flesh of all manner of Beasts, and when they

of Sir John Mandrevile, Knight.

have all eat, they wipe their hands on their skirts: and they eat but once in the day, and eat but little bread: but the manner of the Roynes is full Roble,

CHAP. LXVIII.

Wherefore the Emperour of Cathay is called the great Caane,

A Nowe shall understand why he is call'd the great Caane: ye knowe that all the World was destroyed with Noes Flood, but Noe, his wife and children. Noe had three sons, Sem, Cham, and Japhat: Cham, when he saw his Fathers Privities naked when he slept, he scorned it, and therefore he was cursed, and Japhat covered it. These three Brethren had all land. Then Cham took the best part Eastward, that is call'd Asia. Sem took Africk, and Japhat took Europe. Cham was the mightiest and richest of his brethren, and of him are come the Painim Folk, and others manner of men of those Isles, some headless, & other men disfigured: for this Cam the Emperour, they called him Cham and Lord of all. But ye shall understand that the Emperour of Cathay is called Caane, and not Cham, and for this cause: It is not long ago that all Tartary was in subjection and thral to other Nations about, and they were made Heardsmen to keep beasts, and among them were vij. Kindes of Kings: the first was called Tartary, that is the best, the second Kind is called Samahot, the third Farcace, the fourth Uilatre, the fifth Semoth, the sixth Pirchy, and the seventh Sobeth. These are all holden of the great Caane of Cathay. Nowe it becom that the first Kind was an old man, and he was not rich, and men called him Chanins. This man lay and slept on a night in his bed, and there came to him a knight all white, sitting upon a white horse, and said to him, Caane, sleepest thou? God that is Almighty sent me to thee, and it is his will that thou say to the vij. Kindes, that thou shalt be their Emperour, for you shall conquer all the land about you, and they shall be in your subjection, as you have been in theirs: and when the morrow came he rose up and told it to the vij. Kindes, and they scorned him, and said he was a fool: and the next night the same knight came to the

he ſehen Kinges, and bare them in Gods behalf to make
 Champions their Emperors, and ſhey thought he out of all ſubiecti-
 on. And on the morrow they choſe Chaſius to be Emperour,
 and did him all ſwoyþ that they might do, and called him
 Caene as the white Knight called him, and they ſaid they
 would go as he bare them. Then he made many Statutes
 and Lawes, the which they called Nakan. The firſt Statute
 was that they might be obedient to God Almighty, and be-
 liebe that he would helpe them out of all ſhaltern, and that
 they ſhould call on him in all their needs. Another ſtatute
 was, that all men that could bear arms ſhould be numbered,
 and to each ten ſhould be a Paſter, and to a hundred a Paſter,
 and to a thouſand a Paſter. Then he commanded to all the
 greateſt and principalleſt of the ſix Kinges that they ſhould
 forſake all that they had in Heritage or Lordſhip, and that
 they ſhould hold them ſpall of that he would give them of his
 Grace: and they did ſo. And ſo he had them, that each man
 ſhould bring his ſword before him, and ſlay his own ſon
 with his own hand, and ſmite off his head: and preſent-
 ing the ſword his hiding. And when he ſaw they were no letting
 of that he hadg them, then he bare them follow his Paſter,
 and then he put in ſubiectiõ all the Land about him.

CHAP. LXIX.

How the Great Caene was hid under a Tree, and ſo
 eſcaped his Enemies, becauſe of a Bird.

Add: beſell on a day, that the Caene rode with a few men
 to ſee the Land that he had won, and he met with a
 great multitude of his enemies, and there he was call down
 on his haile, and his haile ſlain, and when he ſaw men ſe him
 at the earth, they thought he had been dead, and ſed and the
 Enemies followed after: and when he ſaw his Enemies were
 far from him in a Land, the Caene was hid there, and
 when they were come again from the Caile, they went to ſeek
 among the Wood if any were hid there, and they found ma-
 ny, and as they came to the place where he was, ſo a Bird
 a Bird ſat on a Tree, the which Bird, men call an Owl, and
 then ſay they, ſo it there was no man, ſo the Bird ſat there,

and so went they a way, and thus was the great Crane taken from death, and so he went away on a night to his own men, which were glad of his coming: and from that time unto this day men of that Countrey have that Bird in great reverence, and for that cause they worship that Bird above all other Birds of the World.

And incontinent he assembled all his men, and ran upon his Enemies and destroyed them; and when he had won all the lands that were about him, he held them in subjection; And when the Crane had led all the Lords to Mount Beljan, the white Knight came to him in a vision again, and said unto him, Crane, the Will of God is that thou pass the Mount Beljan, and thou shalt win many lands; and because thou shalt find no passage go thou to the Mount Beljan, that is, upon the sea-side, and kneel nine times thereon against the East Worship of God, and he shall shew thee a way how thou shalt pass, and the Crane did so, and anon, the Sea that touched the Hill, withdrew it self, and shewed him a fast way of nine furlongs between the Hill and the Sea, and so he passed right well with all his men, and then he won the land of Cathay, that is the best land and the greatest of all the World: and for those nine kneelings, and the nine furlongs, the Crane and the men of Tartary have the number of nine in great worship.

CHAP. LXX.

Of the great Crane's Letters, and the writing about his Seal.

And when he had won the land of Cathay, he died, and then reigned after Cythoco the eldest Son of Crane, and his other Brothers went to win them lands in other countries, and they won the land of Persia, and of India, and they call themselves Crane, because of Cathay is the greatest King of the World, and so he calls himself in his Letters, and thus thus, Crane thus Dei excelli, universam

terram colentium summus Imperator & Dominus Dominan-
tium. That is to say, Caeſar Gods Den, Emperour of
all thoſe that till the Land, and Lord of Lords. And the
writing about the Great Seal is, Deus in Caelo, & Caeſar ſu-
per terram ejus fortitudo, omnium hominum Imperatoris ſi-
gillum. That is to ſay, God in Heaven, Caeſar upon Earth
the ſtrength, the Seal of the Emperour of all men. And
the writing about his Birth Seal is, Dei fortitudo omnium
hominum Imperatoris ſigillum: That is, the ſtrength of God,
the Seal of the Emperour of all men. Although it be ſo that
they be not Chriſtians, yet the Emperour and the Tartari-
ans beſeech God Almighty.

CHAP. LXXI.

Of the Governance of the Countrey of the Great Caeſar.

Now have I told you why he is called the great Caeſar:
Now ſhall I tell you of the governing of his Court
when they make great Feaſts, and he keepeth four princi-
pal Feaſts in the year: the firſt is of his Birth; the ſecond
when he was carried to the Temple to be Circumciſed; the
third is of his Fools, when they begin to ſpeak; and the
fourth when the Fool beginneth firſt to do Piracies, and at
thoſe times he hath men well arrayed by thouſands, and by
hundreds, and each one knowes what he ſhall do. For there
is firſt ordained four thouſand rich Barons and mighty, ſo
to ordain the Feaſt, and to ſerve the Emperour; and all
theſe Barons have Crowns of Gold well deckt with precious
ſtones and Pearls, and they are clad in Cloth of Gold and
Cambray, as richly as they may be made: & they may well
have ſuch cloaths, ſo they are there of leſs price then wollen
cloth is here. And theſe four thouſand Barons are parted
into four parts, and each Company is clad in divers colours
very richly; and when the firſt thouſand is paſſed, and hath
ſweved themſelves, then come the ſecond thouſand, and then
the third thouſand, and then the fourth; and none of them
ſpeaketh

speakeſt a word. And on the one ſide of the Emperours Table ſitteth many Philoſophers of many Sciences; ſome of Aſtronomy, Aſtronomancy, Geometry, Pyramancy, and many other Sciences, and ſome have beſide them Aſtronomes of Gold or precious Stones, full of Sundry or of Coals burning; ſome have Horologies well ſight and richly, and many other Inſtruments after their Sciences; and at a certain hour when they lee time, they ſay to men that ſtand beſore them, What peace; and then ſay thoſe men with a loud voice to all the Hall, Now be ſtill a while, and then ſaith one of the Philoſophers, Each man make reverence, and incline to the Emperour, that is Gods Son, and Lord of the world, ſo; now is time and hour: and then all men bow to him, and kneel on the Earth, and then the Philoſopher bideth them riſe up again; and at another hour, another Philoſopher bideth them put their finger in their Ears, and they do ſo; and at another hour another Philoſopher bideth that all men ſhall lay their hands on their Heads, and they do ſo; and then he bideth them take them away, and they do ſo: and thus from hour to hour they bid others things. And I asked privately what it ſhould mean, and one of the Waiters ſaid, that the bidding & the kneeling on the Earth at that time hath this token, that all thoſe men that kneeled ſo, ſhall evermore be true to the Emperour, that ſo; no gift nor threatening they ſhall never be Traitors nor falſe to him; and the putting of the finger in the Ear hath this token, that none of thoſe ſhall hear any ill ſpoken of the Emperour, or his Council. And ye ſhall underſtand that men bring nothing, as cloaths, bread, drink, nor any ſuch things to the Emperour, but at certain hours that the Philoſophers ſay, and if any man ſaith ſtill againſt the Emperour in what Country ſoever it be, theſe Philoſophers know it ſoon, and tell the Emperour, or his Council, and he ſendeth men to ſeek, ſay he ſhall ſeek many. And ſo he hath many men that ſay things as Detractions, Scurrilous, Fables, Lies, Lachry, Sarcas, Populiſms that can ſpeak, and many other: he hath ten thouſand Chappains, Baboons, Monkeys, and other, and to ſay that which him maſt Philoſophers ſay then the humour that is in Chriſtian men, the papal, but yet he ſendeth more to Chriſtian men than he ſendeth

rales. And there is in that Country many Churches that are converted to the Faith, though the preaching of good Christian men that dwell there, and there are many that will not be known they are Christians.

CHAP. LXXII.

Of the great riches of the Emperor, of his expending.

This Emperor is a great Lord, he may dispense what he will without number, because he spendeth neither Silver nor Gold, and maketh no Money but of Leather or Skins, and this same Money goeth through all his Lands, and of the Silver and Gold buildeth he his Palace: and he hath in his Chamber a Pillar of Gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his Chamber by night: and he hath many other precious Stones and Rubies, but this is the richest.

This Emperor dwelleth in the Summer towards the South, in a City that men call Soeyung, and there it is very cold: and in the Winter he dwelleth in a City that men call Camalack, and there it is very hot: but for the most part he is at Cadon, that is not far from thence.

CHAP. LXXIII.

Of the Ordinance of the Lords of the Emperours, when he rideth from one Country, to another to War.

As when the great Cane both ride from one Country to another, they carry four Hosts of people, of which the first goeth before a long Journey, and that Host lodgeth at a den where the Emperour shall be on the morrow, and there is plenty of Victuals. And another Host cometh at the night time of him, and another at the last time, and in each Host is many men, and then cometh the fourth Host behind them of half taught, and there is no manner in that, that is to say, that. And so shall you know that the Emperours ride on the Hosts, but when he shall go to any place where is small Town, where he will not be long, then he rideth in a Chariot with four Mules, and thereupon is a Chamber,

made of a tree that men call Ligouni Aloe, that remaineth out of Paradise untouched, and that chamber is covered with fine gold, and precious Stones and Pearls, and four Elephants, and four Oxen all white go therein, and ride as it great Ladies ride about him; so that none other man may come nigh him except the Emperour call any, and in the same manner with a Charriot, and such Train, clotheth the Empress by another side, and the Emperours eldest Son in that same Array, and they have many people, that it is a great marvel to see.

CHAP. LXXIV.

How the Empire of the great Caene is divided into twelve Provinces, and how they do cast Incense in the fire, where the great Caene passeth through the Cities and Towns, in worship of the Emperour.

The land of the great Caene is divided into twelve Provinces, and every Province hath more then two thousand cities and towns. And when the Emperour rideth through the country, as he passeth through cities and towns, each man maketh a fire before his house, and casteth therein Incense, and other things that give good smell to the Emperour. And if any men of Religion that are Christian men dwell near where the Emperour cometh, they meet him with Procession, with Candles and holy water, and they sing Veni Creator Spiritus, with loud voices: & when he seeth them coming, he commandeth the Ladies to ride near to him to make way, that the Religious man may come to him: & when he seeth the Cross, he doth off his Hat that is made of precious Stones, and great Pearls, and that Hat is so rich, that it is marvel to tell, and then he kneeleth to the Cross, and the Priests of the Religion kneeleth by him, and bless him with the blessing with the Cross, and he kneeleth to the blessing full obediently: and then the Priests give him some fruit, to the number of nine Pence of Silver, or other fruit, in a Plate of Gold, and then the Emperour taketh one thereof, and the other he giveth to his Ladies: by the manner is such there, that the Religious man may come before the Emperour, but he giveth him nothing, after the old Law, that saith, Non ac-

Cedit conspectu meo lauris, that is to say, for many others in-
to my sight empty. And then the Company heard these Re-
ligious men that they go fast, so that men of his Host be-
lieve them not; and those Religious men that shall serve the
Emperors of the Emperors soon cometh they to be the same
manner.

CHAP. LXXV.

How the *Came* is the mightiest Lord of all the World.

This great *Came* is the mightiest Lord of the World, he
Prefers John is not so great a Lord as he, nor the Scen-
dun of Babylon, nor the Emperors of Persia. In this land a
man hath an hundred wives, some forty; and some more,
some less, and they take of their kin to wives, all save their
Sisters, their Mothers and Daughters; and they also take
their Step-mother, if their Father be dead: and men and
women have all one manner of clothing, so that they may
not be known: but the women that are married, bear a to-
ken on their Breasts, and they shall not touch their Hus-
bands, but to say in by any so be will. They have plenty of
all manner of beasts save Lions, for they kill them none: and
they believe in God that made all things, and yet have they
Idols of Gold and Silver, and to these Idols they offer their
first milk of beasts.

CHAP. LXXVI.

Yet of other manners of this Country.

The Emperors the great *Came* hath three Wives, and
the principal wife was Prefers John's Daughter. And the
people of this country begin to be all their things in the new
Dress, and they handle much the same as the Spaniards: these
men ride commonly without Saddle, and they hold it a
great shame to touch one horse with another, and to spill spittle
on the ground, or any other thing that men may think: and
the men think that they may do, is to ride in the Spanish
fashion they think, and be that which in his Spanish shall be
done: and of that they have them to their Wives, and

As their Banquets they give the Butler, and the place where they
have their Banquets is full of wine, as also may be seen there.
And when they have done their Banquets, they shall wash
thoroughly a time or two, to make themselves clean of their sin: when
they have eaten they wipe their hands upon their skirts, for
they have no Table-cloaths, except it be very great Feasts:
and when they have all eaten, they put their dishes or plat-
ters not washed, into a Pot or Cauldron with the flesh that
is left when they have eaten, until they will eat another
time: and they use much Spik of Spices, Rices, and other
beasts, and other Beverages, that is made of Spik and Water
together: And they have neither Fox nor Wine. And when
they go to War they wear full of War, and each man of them
beareth his own Weapon, and many Arrows, and a great
Butcher: Gentlemen have short Swords, and he that sleeth
in Battle they say him, and they are ever in purpose to
bring all the land in subjection to them: for they say, it is
disputed that they shall overcome by that of Archers, and
that they shall turn men to their Arms, but they have not what
men they shall be: and it is great pain to pursue the Ex-
ecutives when they flee, for they will shoot behind and stay
men, as well as before: and they have small eyes as little
Wicks, and they are commonly false, for they have not their
pennons. And when a man shall be among them, they strike a
Pike in the earth before him: and when he is ready to the
death, they go out of the House till he be dead, then they put
him into the Earth in the Field.

CHAP. LXXVII.

How the Emperour is brought unto his Grave when
he is dead.

As when the Emperour be dead, they set him into a Cart,
in the midst of his Tent, and then sit beside him a Ta-
ble covered with a Cloth, they set upon the flesh and other
meat, and a Cup full of Spices and Wine, and they set a Ware
with a Colt by him, and a Horse laden and bridled, and they
are upon the Horse Colours and Wicks, and all about him they
make a great pit, and with all the things they put him
there.

therein, as the Rent, Woyle, Gold and Siluer, and all that
is about him: and then say, when he cometh into another
towne, he shall not be without an house, nor hoise, nor sil-
uer, nor gold: and the space shall giue him Wills, and bring
for him more Woyle till he be well Rayed in another Wylde:
and one of his Chamberlains or Merchants is put with him
in the earth, say to do him service in the other Wylde: for
they believe that when he is dead, he shall go to another
Wylde, and be a greater Lord there then here: and when he
is laid in the earth, no man may be so hardy for to speake of
him before his friend.

CHAR. LXXVIII.

When the Emperour is dead, how they chuse and
make another.

AND when the Emperour is dead, seven of the kindest ga-
ther them together, and they touch his son: the next
of his blood, and they say thus, Woe will, and wee shall, and
wee pray thee, that thou wilt be our Lord and Emperour: and
be acquainted of them and laith, If ye will that I shal be over
you, then must you do all that I bid you. And if I bid that
any shall be slain, he shall be slain: and they answer all
with one loud voice, All that ye bid shall be done. Then says
the Emperour, From henceforth my word shall cut as my
Sword: and then they set him in a Chair, and Crown him,
and then all the good Nobles thereabout send to him presents,
so much, that he shall have more then an hundred Camels lo-
den with Gold and Siluer, beside other Jewels that he shall
haue of Rokes, as precious Stones and Gold without num-
ber, and Woyles, and rich cloths of Camacas and Marins,
and such other.

CHAR. LXXIX.

What Countries and Kingdomes be next to the Land of Ca-
thy, and the Fronts thereof.

THE Land of Cathay is to the West the deep, and the Land
toucheth to the East the Land of the Tartars, the which pertains from time to one of the three Kings
that

that went to seek our Lord in Bethlery, and all those that come of this kin, are Christian men. These men of Tartary drink no wine. In the Land of Cosopolus, that is, at the North-side of Cathay, is a very great plenty of goods, but no wine; the which hath at the East side a great Wilderness, that lasteth more then a hundred miles journey, and the best City of that land is called Cosopolus: and after the name of that City is the land called; and men of this land are good warriors, and hardy; and thereby is the Kingdom of Cosopolus, this is the most and the greatest Kingdom of the World, but is not all inhabited; for in one place of the land is so great cold, that no man may dwell there for cold: and in another place is so great heat, that no man may dwell there: and there are so many Faiths, that a man cannot tell on what side he may turn him: and in this land are few trees bearing fruit. In this land men lie in Kents, and they burn dung of Beasts for lack of wood. This land belongeth to Ward Daulis and Mude, and through this land runneth the River Gel that is one of the greatest Rivers of the World, and it is frozen in here every year, that men might overcome in great Battels on Horses, and Foot-men more then a hundred thousand at once. And a little from that River is the great Ocean, that they call Hanc; and between this Hanc and Alpy, is a very straight passage to go toward Inde, and therefore King Alexander did make there a City that men call Alexandry, for to keep that passage, so that no man may pass unless he have leave, and now is that City called Port de Fere, and the principal City of Comains is called Sarcidis, that is one of the three ways to go to Inde; but though this way may not men go unless it be in Winter, and this passage is called Berber, And another way is to go from the south of Tarsus through Persia in this way are many dales journey to Wilderness. And the third way is that that cometh from Comains, and goeth through the great City, and through the Kingdoms of Mactary. And it shall understand, that all these Kingdoms and Countries unto Inde, are part of the Cape, and many other, and therefore be longest a kin of men and of land.

CHAP. LXXX.

Of other ways coming from Cathay toward the Greek Sea,
and of the Emperour of Persia.

NOW that I have shewen you the land toward the South,
to come from the lands of Cathay to the lands of India,
to the Indies, where Christian men dwell: Now shall I
shew unto you of other lands and Kingdomes, in coming
down from Cathay to the Greek Sea, where Christian men
dwell: and so as much as PERT the great Caene of Cathay,
the Emperour of Persia is the greatest King, therefore I shall
speak of him: and ye shall understand, that he hath two
Kingdomes, the one beginneth at Cathay, and it is the King-
dom of Karkesson, and it lieth Westward to the land of Cal-
py, and Southward to the land of India. This land is great
and plain, and well walled with good Cities, but the most
powerful, the best are called Herides, and Sarmagant.
The other is the Kingdom of Persia, and lieth from the Ri-
ver of Ganges unto great Armenia, and Southward unto the
Sea of Calpy, Southward to the land of India: and this land
full pleasant country, and a good: In this land are three
principal Cities, Bassora, Sappan, and Barmale.

CHAP. LXXXI.

Of the Land of Armony, which is a good Land, and of the
Land of Midy.

This is the land of Armony, in the which there lieth
three Kingdomes: that is a good land and pleasant,
and it beginneth at Persia, and lieth Westward to Karky
in length, and in breadth lieth from the City of Alexandria
(that name is called Port de Fack) unto the land of India.
In this Armony are many fair cities, but Canaky is most of
name. Then is the land of Midy, and it is very long, and
not broad, and lieth from the land of Persia, and
India to the Sea, and lieth Westward to the Kingdom of
Cyprus, and Southward to little Armenia: in this Midy
are many great Cities and little places, and there dwell

Barabbes and other manner of men, that men call Cozdimer
and Heremen.

CHAP. LXXXII.

Of the Kingdom of Georgy and Abcan, and many marvels.

Then next is the Kingdom of Georgy that beginneth East-
ward at a great Hill, that men call Abis: this land
lasteth from Turkey to the great sea, and to the land of Splo-
dy, and to great Armony: and in this land are two King-
doms, one of Abcan and another of Georgy, but he of Geor-
gy is in subjection to the great Caene, but he of Abcan hath a
strong country, and defendeth him well against the Enemies:
and in this land of Abcan is a great marvel, for there is a
country in this land that is near thys wayes journey in
length, and it is called Hampton: that country is all covered
with darkness, so that it hath no light, that no man may see
there, and no man dare go in that country for darkness. And
nevertheless men of that country thereby say, that they may
sometime hear therein the voices of Men and Woyses crying,
and Cocks crow, and they know well that men dwell there,
but they know not what manner of men: and they say, this
darkness came through the wrath of God, that he did for Chri-
stian men there. For there was a wicked Emperour that was
of Pay, and was called Saures, and he pursued sometime the
Christian men to destroy them, and did make them do sacri-
fices to his false gods, for in that country dwelled many Chri-
stian men, the which left all their goods, and cattel, and riches,
and went to Greece: and when they were all in a great Plain
that is called Pecon, the Emperour and his men came to slay
the Christian men, and then the Christian men knoled to'n
and prayed to God, and anon came a thich cloud and covered
the Emperour and all his Beasts, so that he might not go a-
way, and so they dwelt in darkness: and they never came out
after: and the Christian men went forwarde as they would:
and therefore they say thus, A Domino factum est istud & est
mirabile in oculis nostris: that is to say, Of our Lord is this
done, and it is marvellous in our eyes. And of this land com-
eth a River whereby man may see by good tokens that men
dwell therein.

CHAP. LXXXIII.

Of the Land of Turkey, and diuers other Countries, and
of the Land of Mesopotamia.

Then next is the land of Turkey, that reacheth to great
Armeny, and therein are many countries, as Capetocoe,
Saura, Byzha, Auerton, Patru, and Geneth: in each one of
these countries are many good cities, and it is a plain land,
with few Hills and Rivers. And then is the Kingdom of
Mesopotamy, that beginneth Westward at the River of Ty-
gre, at the city that men call Hoiat, and it longeth Westward
to the River of Euphrate, to a city that men call Kocbaim,
and Westward from high Armeny, unto the wilderness of
Inns the Iles: and it is a good land and plain, but there is
few Rivers, and there is but two Hills in that land, the one
is called Simar, and the other Hison, and it reacheth unto
the land of Chalde.

CHAP. LXXXIV.

Of diuers Countries, Kingdomes, and Iles, and Marvels
beyond the Land of Cathay.

Now have I said and spoken of many things on this booke
of the great Kingdom of Cathay, of whom many are
obeyfant to the great Caane. Nowe I shall tell of some lands,
countries, and Iles that are beyond the land of Cathay: who-
so goeth from Cathay to Inns the High and the Low, he
shall go throughe a Kingdom that men call Cadiffen, and it is
a great land: there groweth a manner of fruit as it were
Gourds, and when it is ripe, men eat it as an apple, and they
find therein a beast as it were of flesh, bone, and blood, as it
were a little Lamb without wooll, and men eat the beast and
fruit also, and saie it seemeth very strange. Nevertheless,
I saie to them, that I held that for no marvel, for I saie that
in my country are Trees that bear fruit that become Birds
flying, and they are good to eat, and that that falleth on the
water liueth, and that that falleth on the earth dieth: and
they marvelled much therat. In this land, and many other
there.

thereabout, are Trees that bear Cloves, and Nutmegs, and
Peas, and many other Spices: and there be Cities that
bear so great Ouyces, that a strong man shall have enough to
bear a Cloister of Ouyces. In that same Land are the Hills
of Calpy that men call Alber, and inclosed within those Hills
are the Jewes of the 7. kinds, that men call Gog and Magog,
and they may come out on no daye. There were inclosed xxi.
kings, with their folk, that dwelled between the Hills of
Syche: and King Alexander chased them thither among
those Hills, for he trusted to have inclosed them there, through
the working men, but he might not; and when he saw he
might not, he prayed to God that he wold fulfill that which



he had begun: God heard his Prayer, and inclosed the
Hills all about them but at one daye, and there is the sea of
Calpy. Now some men might ask, if there be a sea on one daye,
why go they not out there: thereto answer I, That al-
though it be called a sea, it is not a sea, but a Pool standing
among Hills; and it is the greatest Pool of all the world:
and though they go over that pool, yet they foot not where to

written, for they can speak no speech but their own: and ye shall understand that these Jews which dwell among the Hills have no Law among them, and yet they pay tribute for their land to the Kings of Armony: and sometime it is so, that some of those Jews go over the Hills, but many may not pass there together, for the Hills are so great and high. Nevertheless, men say in that country thereby, that in the time of Antichrist they shall do much harm to Christian men, and therefore all the Jews that dwell in divers parts of the World learn for to speak Hebrew, for they hope that these Jews, that dwell among the Hills aforesaid, shall come out of the Hills, and speak all Hebrew, and nothing else, and then shall those Jews speak Hebrew to them, and lead them into Christendom for to destroy Christian men. For these Jews say they know, by their Prophecies, that those Jews that are among those Hills of Calpe, shall come out, and Christian men shall be in their subjection, as they be under Christian men now. And if ye will know how they shall find the Passage out as I have understood, I shall tell you. In the time of Antichrist, a Fox shall make his Den in the same place where King Alexander did make his Gates, and he shall dig in the earth so long till he pierces it through, and come among the Jews: and when they see the Fox, they shall have great marvel of him, for they never saw such a Beast, but other Beasts they have among them many: and they shall chase this Fox and pursue him until that he be fled again into his Hole that he came from, and then shall they dig after him until they come to the Gates that Alexander did make of great Stones well laid with Mortar: then shall they break those Gates, and they shall find the way forth.

CHAP. LXXXV.

Of the land of Bactria, and of many Griffions and other Beasts.

From this land men shall go unto the Land of Bactria, where are many wicked men and cruel: In this land are Trees that bear Wool, as it were Sheep: of which they make Cloth. In this land are Potatoes that dwell some time

time on land, and sometimes on Water, and are half a man and half a Beaste; and they feed on men, when they may get them. In this land are many Giffons more than in other places, and some say they have the body before as an Eagle, and behind as a Lyon: and it is true, for they be made for but the Giffon hath a body greater than 8 Lyons, and stronger than 100 Eagles; so certainly he will bear to his Nest flying a Horse and a man upon his back, or two Oxen yoked together as they go to Plough, so he hath long nails on his feet, as great as it were horns of Oxen, and of those they make Caps there to wink with, and of his ribs they make Bows to shoot with.

CHAP. LXXXVI.

Of the way to go to Prester Johns land which is Emperour of Inde.

From this land of Baetle men go in many days journey to the land of Prester John, that is a great Emperour of Inde, and men call his land the Isle of Pantrose. This Emperour Prester John holdeth a great land and many good Cities and good Towns. In this Kingdom are many good Isles and large: for the land of Inde is parted into Isles, because of great Rivers that come out of Paradise: and also in the sea are many great Isles. The best City that is the Isle of Pantrose is called Aile, that is a noble City and rich. Prester John hath under him many Kings, and others Lordes, and his land is good and rich, but not so rich as the land of the great Caene, for Merchants come not so much thither as they do into the land of the great Caene, for it is too long a journey. And also they find in that Isle of Cathay all things that they have need of, as Spices, Cloth of Gold, and other Riches: and although they might have better cheap in the land of Prester John, than in the land of Cathay, and more safe, nevertheless they will not go thither by reason of the length of the journey, and great perils on sea: for there are many places in the sea where are many Rocks of a Stone that is called Adamant, the which of his own kind draweth to him all manner of Iron; and therefore there may be no Ships

Ships that have lewd malle pass, but it waueth them to it, and therefore they dare not go into that country with Ships, for fear of the Adamant: I went once into that sea, and saw as it had been a great Ill of trees, Rocks, and branches growing, and the Shipmen told me that those were great Ships that abode there through the virtue of the Adamants: and of things that were in the Ships, inhereat those Trees spring and waere; and such Rocks are there many in diuers places of the Sea; and therefore dare there no Shipmen pass that way. And another thing also is, that they feat the long way: and therefore they go most to Cathay, and that is nearer unto them. And yet it is not so near, but that from Venice or Gene by sea to Cathay is xi. or xii. moneths journey. The land of Prester John is long, and Merchants pass thither through the land of Persia, and come into a City that men call Hermies, for a Philosopher that was called Hermes founded it; and then pass an arm of the sea, and come to another City that men call Saboth, and there find they all Merchandises, and Popinjayes as great plenty as Larks in our country. In this country is little Wheat or Barley, and therefore they eat Rice, Milk, and Cheese, and other scuits. This Emperour Prester John, wedded commonly the Daughter of the great Caane, and the great Caane his Daughter. In the land of Prester John is many strange things, and many precious Stones so great and so large, that they make of them Bessels, Platters, and Cups, and many other things, of which it were too long to tell: but somewhat of his Law and of his Faith I shall tell you.

CHAP. LXXXVII.

Of the Faith and Belief of Prester John, but he hath not all the full Belief as we have.

This Emperour Prester John is Chyistened, and a great part of his land also, but they haue not all the Articles of our Faith, but they beleue well in the Father, the Son, and the Holy Ghost, and they are very devout, and true one to another, and they make no force of Castell. And he passy under him 72 Provinces and countries, and in each one is a King,

and

and those things have other things under them. And in this land are many marvels; for in this land is a gravelly sea that is of sand and gravel, and no drop of water, and it roareth and floweth with very great waves as another sea doth, and it is never standing still, and never in rest; and no man can passe to the land beyond it. And although there be no water in the Sea, yet men may find therein very good fish, and of another fashion and shape then are in any other sea; and also they are of a very good taste, and sweet, and good to eat. And three daies journey from that Sea, are many great Hills, through which runneth a great Flood that cometh from Babilone, and it is full of precious stones, and no drop of water, and it runneth with great waves into the gravelly sea; and this flood runneth three daies in the week so fast, that it carrieth great stones of the Rock with it that make such noise, and as soon as they come into the gravel sea, they are no more seen: and in those three daies, when it runneth thus no man dare come in it; but the other daies men go therein when they will. And so beyond that flood toward the Wilderness is a great Plain among Hills all sandy and gravelly, and in that plain grow trees, that at the rising of the Sun each day, begin to grow, and so grow they till midday, and bear fruit; but no man dare eat of that fruit, for it is a manner of Iron, and after mid-day it turneth again to the earth: so that when the Sun goeth down it is nothing seen, and so doth it every day: And there is in that Wilderness many wilde men with Beards on their Heads, very hideous, and they speak not, but rant as Devils: And in that country are many Popinjays; that they call in their Language Pittak, and they speak through their own kind, partly as a man, and those that speak well, have long Tongues and large; and on every foot five Toes; but there are some that have three Toes, but those speak not, or very ill.

CHAP. LXXXVIII.

Of another Island, where also dwelleth good people therein, and is called Synople.

Then is there another Ile that is called Synople, wherein also are good people and true, and full of good Faith, and they are much like in their living to the men before said, and they go all naked. Into that Island came King Alexander, and when he saw their good Faith and Truth, and their good Belief, he said he would do them no harm, and bid them ask of him Riches, or any thing else, and they should have it. And they answered, that they had Riches enough when they have meat and drink to sustain their bodies: and they said also, That Riches of this world is nought worthy: but if it were so that he might grant them, that they should never die, that would they pray him. And Alexander said, That might he not do, for he was mortal, and should die as they should. Then said they, Why art thou so proud, and wouldest win all the world, and have it in subjection, as it were a God, and hast no term of thy life, and thou wilt have all Riches of the world, the which shall forsake thee, or thou forsake them, and thou shalt bear nothing with thee, but it shall remain to others, but as thou wert born naked, so shalt thou be born in Earth? And Alexander was greatly astonished at this speech. And though it be so that they have not the Articles of our Faith, nevertheless I believe that God liketh their service as he did of Job that was a Patriarch, the which he held for his true servant and many other. I believe verily that God loveth all those that love him, and serve him meekly and truly, and that despise the vain glory of the world, as these men do, and Job did: and therefore said our Lord, through the mouth of the holy Prophet Esay, Ponam eis multiplices leges meas, that is to say, I shall put Laws to them in many manners: And the Gospel saith thus, Alias oves habeo, quæ non sunt ex hoc ovili: that is, I have other sheep that are not of this fold: and thereto accordeth the Vision that St. Peter saw at Joppa, how the Angel came from Heaven, and brought with him all manner of Beasts, as Serpents,

pence, and diverse fowles, saying to S. Peter, Take and eat :
and S. Peter answered, I nibble out of any unclean Beast :
and the Angel said to him, Non dicas immunda quæ Deus
mundavit. That is to say, Call thou not those things un-
clean that God hath cleansed. This was so in tucker, but
men should not have any man in disdain for their divers
Laws, for we love not whom God loveth, and whom God
loveth.

CHAP. LXXXIX.

Of two other Isles, the one is called Pitau, wherein be little
men that can eat no meat : and in the other Isle the men
are all full of Feathers.

There is another Isle that men call Pitau, the men of th's
land till no ground, for they eat nothing ; and they are
small, but not so small as Pigmies. These men live with the
smell of wild Apples, and when they go far out of the coun-
try they bear Apples with them, for as soon as they loose the
savour of Apples, they die : they are not reasonable, but as
wild as beasts. And there is another Isle where the people
are feathered, but their face and the Palms of their Hands :
these men go as well about the sea as on the land and they eat
Flesh and Fish all raw : in this Isle is a River that is two
miles and a half broad, that men call Kenemat.

CHAP. XC.

Of a rich man in Prester Johns land, named Catolomapes, and of
his Garden.

Also, in an Isle of Prester Johns land, called Escobarb,
there was a man that was called Catolomapes, he
was rich, and had a fair Castle on a Hill, and strong ;
and he made a Wall about the Hill very strong, and fair ;
within he had a fair Garden, wherein were many Trees
bearing all manner of Fruits that he might find, and
he had planted therein all manner of Herbs of good smell,
and they bear Flowers, and there were many fair Wells, and

by them was made many Halls and Chambers, w^{ch} deckt
 with Gold and Azure, and he had made there others Stories
 of Feasts and Firds that sund. and tamed by Engine or Dy-
 bage, as they had been quich: and he had in his Garden all
 things that might be to mans solace and Comfort: He had
 also in that Garden Maidens of the Age of fifteen years, the
 fairest that he might find and men-children of the same age,
 and they were clothed wth Cloth of Gold, and he said that
 they were Angels. and he caused to be made certain Hills,
 and enclosed them about with p^{re}cious Stones of Jasper and
 Chrysal, and wth Gold and Pearl, and other manner of
 Stones; and he made a conduit under the earth, so that when
 he would, the Wells ran sometime with Spi^{ke}, sometime
 with Wine, and sometime Honey; and this place he called
 Paradise; and when any young Watcher of the country,
 Knight or Squire, cometh to him for solace or sport, he lead-
 eth them into his Paradise, and sheweth them these things,
 as the Songs of Birds, and his Danosels, and Melles:
 and he did strike divers Instruments of Musick in a high
 Toller that might be heard. and said, they were Angels of
 God, and that place were Paradise, that God had granted to
 those that believed, when he saith thus, Dabo vobis terram
 fluentem lacte & melle: that is, I will give you a land flow-
 ing wth Milk and Honey: And then this man did make these
 men drink a manner of drink by which they were drunken;
 and he said to them, If they would die for his sake, when they
 were dead, they should come to his Paradise. and they should
 be of the age of those Maidens, and should dwell alway wth
 them, and he would put them in a fairer Paradise, where
 they should see God in his joy, and in his Majesty: and
 when they granted to do that he would, then he had them go
 and slay such a Lord, or a man of the country that he was
 wth them, and that they should have no fear of any man;
 and if they were slain themselves for his sake, he would put
 them into his Paradise, when they were dead. And so went
 those Watchers to slay great Lords of the country, and
 were slain themselves, in hope to have that Paradise; and
 thus was he avenged of his enemies through his deceit.

And

And when rich men of the country perceived his cause and matter, and the will of this Carolonapes, they gathered themselves together, and assailed the Castle, and slew him, and destroyed all his goods, and his fair places, and riches that were in his Paradise: and the place of the Walls are there yet, and some other things, but the riches are gone: and it is not long ago since it was destroyed.

CHAP. XCI.

Of a perilous Valley that is beside the River Pison,

A little from this place, on the left side, beside the River of Pison, is a great marvel: There is a Valley between two Hills, and that is four mile long, and some men call it the Valley Crebanted, some the Valley of Devils, some the Valley perilous: and in that Valley are many Tempests, and a great noise very hideous both day and night, and a sound as it were a noise of Labours and Trumplers, as it were at a great feast. This Valley is full of Devils, and hath been always, and men say there is an entry to Hell.

In this Valley is much Gold and Silver, wherewith many Christian men, and other, go thither for desire of that Gold and Silver, but few of them come out again, for they are anon strangled with Devils: And in the midst of that Valley, on a Rock, is a Visage, and the head of a fiend horribly, very hideous and dreadful to see, and there is nothing less but the head and the shoulders, but there is no Christian man or other in the world so hardy, but that he would be greatly afraid to behold it: for he beholdeth each man so marvellously, and his eyes are so staring, and sparkling as fire, and he changeth so often his countenance, that no man dare come near for all the world: and out of his nose cometh great plenty of fire of divers colours: and sometime is the fire so blinking, that no man may suffer it: but alway a good Christian man, and one that is steadfast in the faith, may go thither without harm, if they call to God only, for forgiveness of their

their Ans. then shall the Devils have no power over them. And re shall understand that when my Fellowes and I were in that Walley, we had very great doubts whether we should put our Bodies in a venture to go through it: and some of my Fellowes agreed therunto, and some would not: a 6 there were in our company two Fryers minours of Lombardy, who said. If any of us would go in, they would also. As they said so, upon trust of them, we said that we would go, and we did make our Prayers to God for our safeguard, and so we went 14 men, and when we came out we were but 10, and we wist not whether those four was lost thence, or whether they turned again, but we saw them no more: other of our company who would not go in with us, went about another way for to be before us, and so they were, but we went through the Walley, and saw there many strange things, as Gold Silver, precious Stones, and Jewels, great plenty as we thought, whether they were so or no I know not, for Devils are so subtil and false, that they make many times a thing to seem that it is not, for to deceive men; and therefore I would touch nothing for fear of enemies that I saw there, in many likenesses, some of dead bodies, that I saw lie in the Walley, but I dare not say that they were all bodies, but they were bodily shapes through making of Devils; and we were often thrown down to the earth by wind, thunder, and tempest, but God helped us alway, and so passed we through that Walley without perill or harm, thanks be to God.

CHAP. XCH.

Of an Island wherein dwell People as great as Gyants, of eight and twenty, or thirty foot of length, and of other things.

AND beyond that Walley is a great Ile, where be people as great as Gyants, of 8 foot long, and they have no clothing, but Beasts skins that hang on them, and they eat no bread, but rawe flesh, and they drink spilk, and they have no houses, and they glablier eat mens flesh than other: And

men told us that beyond that Ile is another, wherethin are
greater Gyants, of 45, or 50 foot long, hant 30 cubits long,
but I saw them not. And among these Gyants are great
sheep, as if it were hanging Oren, and they beat great wood;
these sheep have I seen many thurs.

Another Ile there is Northward, wherethin are many evil and
foul women; but they have precious stones in their eyes, and
they have such force, that if they beheld any man with word
they may them with beholding, as the Basilisk doth. Ano-
ther Ile is there of latere folk and good, wherethin the custom
is such, the first night that they are wedded, they take a cer-
tain man, that is ordained thereto, and let him lie by their
widdows to have their widdow's heads, and they give him a
great reward for his travel; and these men are called Widi-
wiers for men of that country hold it a great thing to make a
Widowman no Widdow: and it is so that the Husband find
her a Widdow the next night after (so) peradventure he shall
lay by her was drunken, or for any other cause; the Husband
shall complain of him to the Lawyers, that he hath not done
his devoir; and he shall be grievously punished and chastised;
but after the first night they keep their Widdow well, that they
speak not with those men: and I asked what was the cause
why they had that custom: and they said, Heretofore men lay
with their Widdows first and no other, and their Widdows had
Serpents in their bodies, and slung their husbands in the
Paro or on their bodies, and so were many men slain, and
theretofore they had that custom to let other men have their
Widdow's heads, for fear of death: and thus they suffer them to
assay the passage ere they adventure.

CHAP. XCIII.

Of Women which make great sorrow when their Children
are born, great joy when they are dead.

Another Ile there is, wherethin women make great sorrow
when their children are born, and when they are dead
they

they make great joy, and cast them into a great fire and burn them: And they that love well their Husbands, when they are dead, they cast them in a fire and bury them: for they say that fire shall make them clean of all filth and blemish, and they shall be clean in another world: and the cause why they weep when their children are born, and that they joy at their death is, they say a child when he is born cometh into this world to have trabel, sorrow and heaviness, and when they are dead, they go to Paradise, where there are of Milk and Honey: And there is life, and joy, and plenty of goods without trabel or sorrow. In this Isle they Elect their Kings by voices, and they chuse him not for his riches, and nobleness, but him that is of good conditions, and most righteous and true, that judgeth every man truly, little and much, after their trespasss: and the King may judge no man to death, without counsel of his Barons, and that they all assent. And if it be so that their King do a great trespass, as slay a man, or such like, he shall die also, but he shall not be slain, but they charge and command that no man be so hardy to keep him company, nor to speak to him, nor give him meat nor drink; and thus he dieth: for they spare no man that hath done a trespass for Love, Lordship, Riches, or Nobleness, but they do him right after he hath deserved.

CHAP. XCIV.

Of an Island where men wed their own Daughters and Kinswomen.

There is another Isle where is that great plenty of people, and they never eat flesh of Beasts, nor of Fowls, nor of Fish, yet is there many of them, but they eat of all other Beasts, and they drink Milk. In this country they wed their own daughters, and other of their kin, as them liketh: and if there be 10. or 11. men in one house, each one of their Wives shall be common to other, and at night one take one of their Wives, and another night another: and if he be to any

any child, he may give it to whom he will, so that no man know it to be his. In this land, and in many other places of India, are many Crocodiles, that is a manner of long serpent, and on nights they dwell on water, and on days they dwell on land and Rocks, and they eat not in winter. These Serpents slay man, and eat them in spring, and they have no tongue.

In this Country and many other, men cast seed of Cotton, and so it each year, and it groweth as it were small Trees, and they bear Cotton. In Araby is a kind of Beast that some men call Gervants, that is a fair Beast, and he is higher than a great Courser or Steed, but his neck is near xx Cubits long and his tale like a Hart, and he may look over an high house. And there are many Camels, that is a little Beast, and he never eateth nor drinketh, and he changeth his colour often: for sometime he is of one colour, and sometime of another and he may change him into all colours that he will, save black and red. There are many wild Swine of many colours, and as great as Oxen, and they are spotted as it were small fawns; and there are Lions all white, and there be other Beasts, as great as Steeds, that men call Lambosans, and some men call them Wonts, and their head is black, and three long hairs in his front, as cutting as sharp Swords; and he chalet and will slay Elephants. And there is many other manner of Beasts, of whom it were too long to write all.

CHAP. XCV.

Of an Isle where dwell good people and true.

There is another Island good and great, and plentiful, where are good men and true, and of goodly life after their faith; and though they be not Christians, notwithstanding of kind they are full of good Vertues, and they are Mercies, and all sin and malice, for they are not envious, proud, covetous, lecherous, nor gluttonous, and they be unto another man that they would be do to them: and they fulfill the Commandements, and they take no joye of riches, nor of having; and they swear not, but they say Yen, and Nay, for they

they say he that singeth will trouble his Neighbour: and some men call this Isle, Ebe Isle of Magomen; and some call it the land of Faith: and though it containeth a great Number, that men call Ebe: and generally all men in those Isles, and other thereby, are truer and wiser than in other countries: In this Isle are no Thebes, Gutteries, nor Beggars. And soasmuch as they are so true, and so good, there is no Tempest nor Thunder, War, Danger, nor Tribulation: and thus it seemeth well that God loveth them well, and he is well pleased with their deeds: and they believe in God that made all things, and him they worship; and they like so temperately to meat and drink that they live very long: and many of them die without sickness, and their life lasteth them with age.

CHAP. XXVII.

How King Alexander sent his men to win

that land.

Sometimes Alexander sent men to win that land. And they sent him Letters that said thus: What becometh a man to have all the World, that is not content therewithal? Thou shalt find nothing at all in us, why shouldst thou make War upon us? For we have no Riches nor Treasure, and all the Cattel of our Country are common: our Heats that we eat are our Riches, and in stead of Gold and Silver, we make our Treasure Peace and Concord, and Love, and we have nought but a Cloath upon our Bodies: our Wives are not arrayed richly to please, for we hold it a great folly for a man to trim up his Body with costly apparel, to make it seem better than God made it. We have been aformore in place till now, that thou wilt disinherit us. We have a King among us, not for need of the Law, nor to judge any man, for there are no Crimes among us: but all only, to learn us to be obedient to him: and so mayest thou take from us but our good names. And when King Alexander saw this Letter, he thought he should do too much harm if he troubled them, and sent

sent

sent to them, that they should keep well their good manners
and have no wench of him.

CHAP. XCVII.

How the Emperour *Prester John*, when he goeth to Battel, hath
three Crosses of fine Gold born before him.

The Emperour *Prester John*, when he goeth to Battel, hath
no Banner born before him, but he hath born before him
three Crosses of fine Gold, large and great, and richly set with
precious Stones: and say to keep each Cross he ordaineth
thousand men of Arms, in manner as men keep a Standard
in other countries: and he hath men to that number, when
he goeth to any battel against any other Prince. And when
he hath no battel, but rideth to take the Air, then hath he
born before him but a Cross of a Tree, not painted, and with-
out Gold or precious Stones, and all plain, in token that our
Lord Jesus Christ suffered death on a Cross of Tree. And
also he hath born before him a Vessel full of Jewels and
Gold, and precious Stones; in token of his present Noble-
ness and of his Might: he hath born before him like wise a
Plaster of Gold full of earth, in token that all Lordship and
Nobleness shall turn to nought, and all flesh shall turn to
earth.

CHAP. XCVIII.

Of the most richent place of *Prester John*, which is in a
City called *Suse*.

And he telleth commonly of the city of *Suse*, and there
is his principal Palace, and it is so rich that it is strange
to tell: for about the principal Tower of the Palace are four
pencils of Gold all round, and each one of these hath five Car-
buncles, great and large, that shine very clear in the night: and
the principal Gates of this Palace are of precious Stones
that men call *Sacraie*, and the Borders of the Bars are *Iber*,
the Windows of the Hall and Chambers are of Crystal,
the Tables they eat on, are some of *Emeralds*, some of *Park*.

some of Gold and precious Stones, and the Pillars of it bear the Table are of such Stones also; and the Stairs on the which the Emperour goeth up to his Table where he sitteth at meat, one is of Parick another of Chrysal, and another of green Jasper another of Diasper another of Sardin another of Cornelian another of Denton, and that he setteth his foot upon is of Chistolite; and all these Stairs are bordered with fine Gold, and well set with great Pearls and other precious Stones; and the sides of his Table are Emeraulds, bordered with Gold and with precious Stones: the Pillars in his Chamber are of fine Gold, with many Carbuncles and other such Stones that give great light in the night: and though the Carbuncles give great light, nevertheless there burneth yet great Vessels of Chrysal full of Balm, to give good smell, and to drive away evil Air. The frame of his Bed is all Sapphir, well bound with Gold, to make him sleep well, and for to destroy Lechery, for he will not lye by his Wives but thrice a year, after the seasons, and that only for getting of Children. And he hath also a fair Palace in the city of Pise, where he dwelleth when he will: but the air there, is not so well tempered as it is in the city of Fise. And he hath every day in his Court more than thirty thousand men, besides comers and goers; but thirty thousand there, or in the Court of the great Caene, spend not so much as twelve thousand in our country. He hath evermore eight Kings in his Court to serve him, and each one of them serveth a month, and with these Kings serve alway seventy two Dukes, and three hundred Earls: and every day are in his Court twelve Archbishops, and twenty Bishops. The Patriark of Saint Thomas is as it were a Pope; and the Archbishops, Bishops, and Abbots, all are Kings in that country; and some one of the Lords is Master of the Hall, some of the Chamber, some Schar, Marshall, and other Officers; and thereby he is richly served. And his land extendeth in breadth four Months journey, and it is of length without measure.

CHAP. XCIX.

Of the Wilderness wherein groweth Trees of the Sun
and the Moon.

AND beyond this place is a great Wilderness, as men
that have been there say. In the Wilderness, as men
say, are the Trees of the Sun, and the Moon, that spake to
Alexander, and told him of his death: and men say, that those
that keep those trees and eat of the fruits of them, live four or
five hundred year, though the virtue of the fruit; and we
would gladly have gone thither; but I think that an hun-
dred thousand men of Arms could not pass that Wilderness
for the plenty of wild Beasts, as Dragons, and Serpents,
that slay men when they pass that way. In this land are ma-
ny Elephants, both white and black, without number, and
Unicorns, and Lyons of many colours. Many other Beasts
are in the land of Prester John that were too long to tell, and
much riches, and of precious Stones great plenty. I have
heard say why this Emperour is called Prester John, and for
this that know it not I will declare. Sometime there was
an Emperour a noble Prince, and a doughty, and he had many
Christian Knights with him, and the Emperour thought he
would see the Service in Christian Churches, and then was
Churches of Christendom in Turkey, Sary, and Tartary,
Hierusalem, Palestine, Araby, and Alaby, and in all the land
of Egypt: and this Emperour came with a Christian Knight
into a Church of Egypt, and it was on a Saturday after
Whitsunday, when the Bishop gave Orders: and he beheld
the Service and asked of the Knight what Folk those should
be that stood before the Bishop, and the Knight said they
should be Priests: and he said he would no more be called
King nor Emperour, but Priest, and he would have the name
of him that came first out of the Priests, and he was called
John, and so have all the Emperours since been called Prester
John. In this land are many Christian men, of good Faith
and good Love, and they have Priests to sing Service, and
they receive the Sacrament as men of Greece do; and they
say,

say not otherwise, but as the Apostle said, as Saint Peter, and Saint Thomas, and other Apostles, when they sung and said Pater noster, and the words with the which the Communion is sacred: we have many additions of Verses that have been obtained, of which men of these countries know not.

CHAP. C.

Of the great Island and Kingdom called Taprobane.

Toward the east side of Prester Johns land is an Isle that men call Taprobane, and it is right good and fruitful; and there is a great King and a rich, and he is obedient to Prester John. and the King is alway made by Election. In this Isle are two Winters and two Summers, they reap Corn twice in the year, and Gardens flourish at all times in the year. There dwelleth good people and reasonable; and many Christian men among them are full rich; and the water between the side of Prester John and this Isle, is not very deep, so men may see the ground in many places.

CHAP. CI.

Of two other Isles, one is called Oriel, and the other Argote, wherein are many Gold-mines.

There are more southward two other Isles, the one is called Oriel, and the other Argote: of which, all the land is full of Mines of Gold and Silver. In those Isles may men see no Stars cleare shining, but one Star that is called Canopus; and there men see not the Moon, but in the last quarter. In that Isle is a great Hill of Gold that Pilgrims keep, and they part the fine Gold from other that is not fine, and the Pilgrims are as great as Pounde; so that no man dare come there so read of Pilgrims that would assay them; so that men cannot dig for the Gold nor get thereof, but by subtilty: and therefore when it is very hot, the Pilgrims hide themselves in the Earth from morn to noon of the day; and then men of the countrey take Camels and Dromedaries, and o-

ther Beasts, and go thither, and lade them with Gold, and go fast away ere the Pismitres come out of the earth. And other times when it is not so hot, that the Pismitres bide them not, they take Hares that have Hoals, and they lay upon those Hares two long vessels as it were two long Barrels with the mouth upwards, and drive them thither, and keep their Hoals at home; and when the Pismitres see these vessels, they leap therefo, for by kind they leade no Holes nor Holes open, and anon they fill those vessels with Gold; and when the men think the vessels be full, they take the Hoals, and bring them as near as they dare, and then they whinny, and the Hares hear them, & anon they come to their Hoals, and so they take the Gold: for these Pismitres will suffer Beasts to come among them, but no men.

CHAP. CII.

Of the dark Country, and Hills, and Rocks of Stone;
nigh to Paradise.

BECOND the Isles of the land of Prester John, and his Lordship of Wilderness, to go right East, men shall find nothing but Hills, great Rocks, and other dark land where no man may see day or night, as men of that country say: and this Wilderness and dark land lieth to Paradise Terrestre, where Adam and Eve was set, but they were but a little while there, and that is toward the East, at the beginning of the Earth; but that is not our East that we call, where the Sun riseth, for when their Sun riseth there, then it is mid-night in our Country, by reason of the roundness of the Earth: for our Lord made the Earth all round in the midst of the Firmament. Of Paradise can I not speak properly, for I have not been there: but that I have heard, I shall tell you. Men say, that Paradise Terrestre is the highest land of all the world, and it is so high that it toucheth near to the Circle of the Moon, for it is so high that Noes Flood might not come therefo, which covered all the earth about.

CHAP. CIII.

A little of Paradife Terrestre.

This Paradife Terrestie, is inclosed all about with a Wall, and that Wall is all covered with Gold, as it seemeth, that men may see no stone nor nothing else whereof it is; and in the highest place of Paradife in the middelt of it is a Well, that casteth out the four Floods that run through divers lands. The first Flood is called Nilus or Ganges, and that runneth through Inde; in that River are many precious Stones, and much Lignum Aloes, and gravel of Gold. Another is called Nilus or Giron, and that runneth through Ethiops and Egypt. The third is called Tygree, and that runneth through Assyria and Armon; the great. And the fourth is called Euphrates, that runneth through Armon; the less, and Persia: and men say, that the sweet and fresh waters of the World take their springing of them. The first River is called Nilus, that is to say, gathering of many Rivers together and falling into one; and some call it Ganges, of a King that was in Inde, that men call Gangeras, for it runneth through his land: and this River is in some places clean, in some places troubled, in some places hot, in some places cold. The second River is called Nilus or Giron, for it is ever troubled; for Giron is to say, trouble. The third River is called Tygree, that is to say, fast running, for it runneth faster than any of the other, named so of a Beast that men call Tygris, for he runneth fast. The fourth River is called Euphrates, that is to say, well bearing, for there groweth many good things upon that River. And ye shall understand that no man living may go upon that Paradife, for by land he may not go for wilde Beasts that are in the Wall verneffe, and for Hills and Rocks which no man may pass: Neither by those Rivers may any man pass, for they come with so great a course, and so great waves, that no Ship may sail against them. Many great Lords have assayed many times to go by these Rivers into Paradife, but they might not speed in their way; for some dyed for weariness in rowing, some went blind, and some

draf

beat with noise of the waters; so no man may pass there but through special grace of God. I can tell you no more of that place, which I may speak of upon mine own sight.

CHAP. CIV.

How *Preflor Johns* land lyeth foot against foot to England.

These Isles of the land of *Preflor John*, they are under the Earth to us, and they lie foot against foot to England: and other Isles there are: whose would pursue them, so to compass the Earth, having the Grace of God to help the way, he might come right to the same countries that he were come of, and come from, and go about the earth; but so that it asketh so long time, and also there are so many perils to pass, that few men assay to go so: and yet it might be done, so men come from those Isles to other Isles, coasting on the Lordship of *Preflor John*, which men call *Callay*, and that country is near ix, days journey long, and more than fifty of breadth; and this *Callay* is the best land that is in those countries, save *Cathay*: and if Merchants came thither as commonly as they do to *Cathay*, it would be better than in *Cathay*: so it is so thick of Cities and Towns, that when a man goeth out of a city he seeth another at each side: there is good plenty of Spices and other goods: the King of this Isle is rich and mighty and he holdeth his land of the great Caene, so that is one of the twelve Princes that the great Caene hath under him, beside his own land.

CHAP. CV.

Of the Kingdom of Ryboth

From this men go to another Kingdom, that is called *Ryboth* and that is also under the great Caene. This is a good country, and planteous of Corn, Wine, and other things: men of this land have no houses, but they dwell in Tents made of Trees: and the principal city of the Country is all black, made of black Stones, and white; and all the Streets

Streets are paved wth such Stones, and in the city is no man so hardy to spill blood of man nor beast, for worship of an Image that is worshipped there. In that city dwelleth the Pope of their Law, and they call him Lopasie: he giveth all Dignities and Benefices that fall to the Image: And man of Religion, and men that have Church-livings in that country, are obedient to him, as men here to the King. They have a custom in this country, that when a mans Father is dead, whom they will do worship unto, they send after all his friends, religious Priests, and many other, and they bear the body to an Hill with great joy and mirth, and when it is there, the greatest Prelate smiteth off his head, and layeth it upon a great plate of gold or silver, and giveth it to his son and the son taketh it, and giveth it to other of his friends, singing and saying many Orisons; and then the Priests and the religious men cut the flesh off the body in pieces, and lay Orisons, and the Birds of the country come thither, for they know well the custome, and they flye about them as the Eagles and other Birds that eat flesh and the Priests cast the pieces unto them, and they bear it away a little from thence, and then they eat it: and as the Priests were wont to sing for souls, Subvenite sancti Dei, so those Priests here sing, with high voice in their Language, in this manner wise, See and behold how good and gracious a man this was, that the Angels of God come for to fetch him, and bear him into Paradise. And then thinketh the Son of his Father that he is greatly worshipped when birds have eaten him, and when there are most plenty of birds, there is most worship. And then cometh the son home with all his friends, and maketh them a great feast; then maketh he clean his fathers Scalp, and giveth them drink therein, and the flesh of his fathers head he cutteth off, and giveth it to his most special friends, some a little, and some a little, for daintie. And in remembrance of this holy man that the Birds have eaten, the son keepeth his Scalp for a Cup, and therein drinketh he all his life, in remembrance of his father.

CHAP. CVI

Of a rich man that is neither King, Prince, Duke,
nor Earl.

And froin this place men go ten days journey through
the land of the great Caane, which is a very good Ile
and a great Kingdom, and the King is very mighty. And in
this Ile is a rich man, which is neither King, Prince, Duke,
nor Earl, but he hath each year four thousand Horses, charged
with Rice and Corn, and he liveth Richly and richly after the
manner of the country, for he hath fifty Damselfs, that serve
him every day at his meat and bed, and do what he will. And
when he sitteth at the Table they bring him meat, and at
each time five Dishes together, and they sing in the bringing
in a Song, and they eat his meat and put it into his mouth:
and he hath very long Nails on his hands, for that is great
nobility in that country, and therefore they let their Nails
grow as long as they may; and some let them grow so long
that they come about their hands, and that is great Honour
and gentry: and the gentry of a woman is to have small feet,
and therefore so soon as they are born, they bind their feet so
straight, that they cannot wax half as they should. And he
hath a very fair Palace and rich, where he dwelleth, of which
the Wall is (tw) mile about, and therein is many fair Gardens,
and all the Pavements of the Hall and Chambers is of Gold
and Silver: and in the midst of one of his Gardens is a lit-
tle Hill whereon is a place made with Towers and Pinacles
all of Gold, and there he sitteth often to take the air and dis-
port, for it is made for nothing else. From this Land men
may go to the Land of Caane.

CHAP. CVII.

How all the Lands, Isles, and Kingdomes before rehearsed,
have some Articles of our Faith.

And ye shall understand that all these men and folk that
have reason, that I have spoken of, have some Articles

of our faith; and though they be of others Languages and Countries yet they have some good points of our faith, and they be true in God, as the Prophet saith, *Et meruent cum omnes* ires terra; that is to say And all the Cars of the Earth shall fear him. And in another place, *Omnes gentes seruient ei*; That is to say All Nations shall serue him. But they cannot speak perfectly, but as their natural wit teacheth them, neither of the Son nor of the holy Ghost; but they can well speak of the Bible, and specially of Genesis, and the Books of Moses. And they say, that those Creatures which they worship are no Gods, but they worship them for the great vertue that is in them, which may not be without the special grace of God: and of Simulacres and Idols, they say that all men have Simulacres, whereby they mean the Papists, who have Images of our Lady and others, but they think that they worship the Images of Stone and of Wood, and not the Saints whom they do represent; for as the Letter teacheth Clerks how they shall believe, so Images and Pictures teach Lay-men: they say also that the Angel of God speaketh to them in their Idols, and doth Miracles, and they say thus: but it is the evil Angel that doth Miracles to maintain them in their Idolatry.

CHAP. CVIII.

How Sir John Mandevile leaveth many marvels unwritten; and the causes wherefore.

There are many other countries where I have not yet been nor seen, and therefore I cannot speak properly of them. Also in countries where I have been, are many marvels that I speak not of, for it were too long a Tale; and therefore hold you apart at this time with that I have said, for I will say no more of marvels that are there, so that other men that go thither may find enough to say, that I have not told.

CHAP. CIX.

What time Sir John Mandeville departed out of England.

AND I John Mandeville Knight, was boyn in England, in the Town of Saint Albans, went out of my Country, and passed the sea, in the year of our Lord 1332. on St. Michaels day; and have passed through many lands, Isles, and Countries, and now come to rest. I have compiled this Book, and writ it, the year of our Lord, 1374 thirty two years after my departing from my Country. The rather so; the pleasure of oyl such as delight to read the strange and wonderful marvels of other sojraign countries, as also so; a direction to all such as shall desire to see either all or some of these countries herein specified: and because some things herein spoken of, may seem strange and scarcely credible, therefore I have thought good to make known unto all that will see more proof hereof, in the Book called Mappa mundi, there they shall find the most part of the same ratified and confirmed. And I pray all that shall read this Book, and look so; no further proof, to judge favourable thereof, since they shall in conceipt see as much at home without much pains, as I did after many weary and dangerous steps passed: and I pray to God of whom all grace cometh, that he will fulfill with his grace, the Readers and Hearers hereof, and save them body and soul, and bring them to his Joy that ever shall last. Amen.

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